THE

NEW-JERUSALEM MAGAZINE.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. XII.—NEW SERIES.—No. 12.

DECEMBER, 1888.

EPISCOPACY AND CONGREGATIONALISM COMPARED.

THE claim of Divine authority for the Episcopacy by virtue of apostolic succession will not bear investigation in the light of the new age. Sensible men do not urge it as the thing essential to the existence of the Church; but rather as things essential to the welfare of the Church; *i. e.*, the best form of church organization, and therefore the one which the Christian Church was led by Divine Providence to adopt. As an historical fact it appears to have come in the way of natural and orderly development. Quite slowly, and at first imperceptibly, but so surely that at length, and for several centuries, it was the only form of organization in the Christian Church.

The episcopal office did not exist in apostolic times; but in many of the activities of the apostles themselves, — and of some others, notably, James, the brother of the Lord, — the episcopal function did exist. But in the second century we find the office clearly defined by Ignatius. From that time it grows and extends according to the needs of various localities. It is instructive to observe that the need exists first; then the performance of the use to meet the need, by the person most convenient and suitable; and, finally, comes the recognition and definition of the office for the sake of good order and effective work. Jerome speaks of it as arising in response to "the need of some coercive power to check dis-

sensions, repress rising heresies, and supplement the authority of the rapidly diminishing body of Apostles." He also says, "It was due rather to a custom of the church than to any ordinance of the Lord." — Hieron. in Tit. i. 5.

The organization was at first a grouping of neighboring churches for purposes of consultation and government. The chief city of each district became the metropolis, — "mother city," — where the synods met. The bishop of that city naturally took the lead in the deliberations; but only as "chief among equals." He came to be the representative of his brother-bishops in their relations with other groups of churches. A still larger field of usefulness fell to the lot of the bishops at the national capitals. And among these the bishop of Rome stood first. These functions crystallized into the offices of bishops and archbishops.

The offices afterwards fell into the hands of avaricious men, and men of worldly ambition, and became means of working great evils. It is a question whether they did not do much more harm than good. Episcopacy certainly preserved the unity of the church as an earthly institution, but was it not at the expense of its spirituality, and even of its morality? It attracted men of so un-Christian a character, and stimulated in them such unworthy motives, that a suspicion is raised as to the quality of its origin, — as to whether it was really a development in response to the needs of the growing church, or a cunning invention of men to gratify the love of ruling over their fellows, even in spiritual things, and turning the church to a selfish account.

To this point Hawthorne writes in his "Marble Faun" (vol. ii. p. 129, Ed. Boston, 1881): —

"To do it justice, Catholicism is such a miracle of fitness for its own ends, many of which might seem to be admirable ones, that it is difficult to imagine it a contrivance of mere man. Its mighty machinery was forged and put together, not on middle earth, but either above or below. If there were but angels to work it, instead of the very different class of engineers who now manage its cranks and safety-valves, the system would soon vindicate the dignity and holiness of its origin."

While a study of history allays the suspicions of an evil origin of the Episcopacy, the terrible condition into which the church was brought by an abuse of it, gave birth to the conviction in many minds that it was an evil thing, at least under existing conditions of human life on earth. Hence arose the Congregational form of Church organization, in the reign of Elizabeth, near the beginning of the seventeenth century.

While Episcopalians claim that their form of church organization is Divinely provided, the Congregationalists claim that theirs is according to the spirit of Christianity as revealed in the New Testament, and therefore has the Divine approval. One appeals to tradition and the other to doctrine as authority, and each makes strong appeals to practical common-sense. When we see how naturally the Episcopacy grew, and how admirably it organizes and unitizes the church, we are drawn to its favor; but a revulsion follows when we face the abuses that grew out of it, and when we read from the New Testament such precepts as these, namely, —

"Be not ye called Rabbi [that is, Great Man], for One is your Master [or teacher], even Christ; and all ye are brethren. And call no man father [or Pope], upon earth; for one is your Father which is in heaven. Neither be ye called masters [or leaders], for One is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." — MATT. xxiii. 8–12.

And yet the Lord did send out His disciples as ministers and pastors, and practical experience led to division and classification of labors.

Where one side presents as urgent claims to Divine sanction as the other, it is useful to consider the advantages and disadvantages of each, — the strength and weaknesses as shown by experience. And as Congregationalism, historically considered, is an innovation, the burden of proof is on that side.

The greatest weakness of the Episcopacy, as has been

already noted, is the opportunity it offers to personal ambition. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them." The Christ said, "But so shall it not be among you." — MARK x. 42, 43. But so it was too speedily; and in that lay the need of the Reformation. Many, however, urged not the reformation of the Episcopacy; but the abolition of it as past reforming, — indeed, as never good at all. I would not be understood here as advocating the Episcopacy; but as calling attention to what strikes me as historically logical. Congregationalism offers instead, and as an improvement, a ministry in which no inequalities of any kind are officially recognized. Of course, inequalities of duties and services must exist from the bare fact of variety in the needs of the Churches. Some Churches must be large; some must be small. The cities in which they are situated are some of them large, some small. The conditions of culture, education, poverty or wealth, and even of spiritual development, must exist in endless variety, calling for variety of endowments and qualifications in the ministers, which do exist and which are unequal. And if there is to be any organization beyond that of single societies, and any work undertaken so extensive as to require combinations of societies, which Congregationalism does not contemplate, there must be officers to superintend, and subordinates to assist. This difficulty has been met by the organization of Boards, and of Missionary Societies, and of Unions, in which officers are elected annually, and have a recognized superiority of function, *ex officio*. This has a modifying influence upon the conduct of unregenerate men, and protects a church in a measure, from abuses, when officered by such men; since it constantly reminds them of their dependence upon the suffrages of the people. But is hardly calculated to change the character of their motives. They may still have regard to selfish and worldly ends, instead of service to the Lord and His Kingdom; and consequently may abuse their trusts so far as they dare. It has simply changed the mastery; transferring a part or all the authority in spiritual and

ecclesiastical affairs from the priests to the people, instead of to the Lord. And it is true that the people are less liable to abuse wilfully the powers of an office which is not vested in them; and, on the other hand, they are less qualified, since they are not directly performing the priestly function, to receive guidance from the Lord; or to realize that enlightenment is given from Him according to the use one is performing. Since their occupations are not of the priestly kind, their peculiar enlightenment must be less in that direction than in that of some other employments in life.

Congregationalism claims that it restores freedom to the individual. And this is true with respect to freedom in matters temporal, which had been lost through priestly abuses. But in matters spiritual it is so only in so far as it has restored the truth; and spiritual truth at that, for the truth alone practised in the life sets us free spiritually. In ecclesiastical matters the laity have greater freedom, almost license; but the priests have less than under a good Episcopacy, since they must submit their views and methods of work constantly to the suffrages of the laity, a master, as we have seen, less qualified to judge of them than a bishop, or body of bishops. The result is that popularity more than godliness is accounted success. The tendency is for ministers to become more enslaved to popularity than to the service of the Lord. And it becomes of more consequence to them to make the membership of their Churches large than to make it spiritually righteous.

Congregationalism claims that the sense of individual responsibility is increased. It may be questioned whether it be a sense of responsibility to the Church, and for the worldly perfection of the Church, or a sense of responsibility to the Lord. A God-fearing presentation of Gospel truth alone can produce the latter result.

And here the Episcopacy, as it has existed too often in the past, is especially weak; from the arbitrary elevation of men to office for some other reason than that of fitness. Then the preaching became empty, and the entire religious life a mere

formality. This, however, it must be conceded is from the abuse of the Episcopacy.

The Episcopacy of the past from this formalism, or something akin to it, has lacked flexibility in methods of work and worship, which Congregationalism, with its absence of formal law, and dependence upon the spirit and needs of the place and time, has possessed in some degree and might have possessed in a still greater degree, had it not been so filled with Puritanism. But there is nothing in the essential nature of the Episcopacy to prevent entire flexibility in work and worship.

The Congregational claim that its polity springs from internal conditions, and is not a form imposed from without, is plausible until a New-Churchman considers that the internal is not good, unless a suitable external is provided to receive and shape it. That the internal is naturally perverted and must be reformed by means of an external which conforms to good use and good order. So that the Episcopal theory of providing an external, which shall be at the service of a regenerating internal, both for work and for worship, would seem to be right.

And in these matters, barring the objection of inflexibility which has just been mentioned, the Episcopacy excels. From earliest childhood suitable and beautiful forms of religious life are inculcated, which not only may be filled with, but which also assist in forming, the spirituality of adult life. Whereas when spontaneity is sought, and the forms of expression are neglected, there is danger of the wild and unreasonable conduct of the camp-meeting kind. Excitement takes the place of meditation, study, true prayer, and worship. The importance of providing right external forms, in order that internal things may be developed, everywhere pervades New-Church teachings; but to the point in hand Swedenborg says:—

"By external worship internal things are awakened; and external things are kept in a state of sanctity, so that the internal can flow in. Besides which a man is thus caused to imbibe knowledge, and prepared to receive celestial things, that he may be

endued also with states of sanctity of which he is unconscious; which states of sanctity are preserved to him by the Lord, for the use of eternal life. For in the other life all man's states of life return."—A. C., 1618.

And this doubtless is why a resemblance is to be found between the forms chosen by the New Church from a recognized fitness, and those so long in use under the Episcopacy. And, indeed, it is doubtless why the Congregational churches themselves are moving in this direction, away from their old idea of leaving everything to spontaneity.

An additional difficulty which Congregationalists have had to meet all the way along is the preservation of a creed and at the same time of individual freedom. Since they make individual freedom of the first importance, they have had constantly to sacrifice the creed. They seek for a unity of spirit instead of a unity of faith. But since the spirit that unites is the Spirit of Truth, it can be acquired only by means of One Truth, however varied the form of its expression.

Swedenborg accounts for a lack of unity in the church by a lack of knowledge of truth. — T. C. R., 378.

But here the Episcopacy, as a matter of fact, is not much better off. To be sure it is quite perfectly united in external organization while Congregationalism is not, but it is a unity of form only — in substance the faith and the spirit of all these denominations, for the reason Swedenborg gives, are as diverse as can be imagined.

But an external unity, quite perfect, is a strong indication that the form is the right one. For "union is strength." And high organization furnishes the means of most effective usefulness when prompted by the right spirit and controlled by the right faith. Even Congregationalism flows into the Episcopal form of organization whenever it undertakes extensive work as has been intimated. Dean Stanley says: —

"If all clergymen were equal in character and power, there would be no place for inequality, or rank, or station amongst them. It is because, like other men, they are unequally gifted, because there are from time to time amongst them as among

others, men who have been endowed with superior natures, that Episcopacy exists and will always exist, in substance, if not in form, but often in form also, because the substance of the character claims an outward form in which to embody itself." — Christian Inst. Ch. x. p. 215.

In view of this it is not surprising that each form of organization shows the ability to enroll large numbers. An examination of the official returns of each denomination last year, conducted by the New-York *Independent* (May 19, 1887), throws light upon our subject as follows, namely: In the United States, 1887, —

EPISCOPACY.

	CHURCHES.	MINISTERS.	COMMUNICANTS.
Methodists	44,220	27,393	4,346,516
Roman Catholics	6,910	7,658	4,000,000
Episcopalians	4,524	3,865	430,531
Moravians	83	64	10,686
	55,737	38,980	8,787,733

CONGREGATIONALISM.

	CHURCHES.	MINISTERS.	COMMUNICANTS.
Adventists	1,472	821	97,711
Baptists	40,347	27,439	3,682,007
Christian Union	1,500	500	120,000
Congregational	4,277	4,090	436,379
Friends	700	500	105,000
Methodists	105	255	18,750
Miscellaneous	1,150	1,210	60,565
	49,551	34,815	4,520,412

PRESBYTERIANISM.

	CHURCHES.	MINISTERS.	COMMUNICANTS.
Presbyterians	12,868	9,429	1,082,436
Lutherans	7,573	3,990	930,830
Reformed	2,004	1,342	259,974
Methodists	2,777	1,840	167,392
German Evangelical	675	560	125,000
Mennonites	500	500	80,000
Church of God	500	450	45,000
	26,897	18,111	2,690,632

Comparing the Episcopacy and Congregationalism, we find the former to exceed a little in the number of churches and of ministers, but to have a membership of nearly twice as many. This includes Roman Catholics, who have an excessively large number of communicants in proportion to the number of their priests and churches. Comparing Methodists of different polity with each other, the Episcopacy excels. Comparing Methodists and Baptists, both Protestants and both evangelical, and both using similar methods of increase, as revivals, camp-meetings, and the vicarious atonement, — bearing stronger resemblances in such ways than any two other denominations, perhaps, — and still we have similar results in favor of the effectiveness and the economy of resources of the Episcopacy. Each has about 40,000 churches: Methodists 44,220, Baptists 40,347; each about the same number of ministers, namely, about 27,000: the Methodists 27,393, Baptists 27,439. But the Methodists have a membership nearly twenty-five per cent. larger, namely, Baptists 3,682,007, Methodists 4,346,516.

We naturally shrink from the Episcopacy when we think of it as an organization of authority, — one man over another, — and it seems to us better to adopt Congregationalism, in which the authority belongs to the office and not to the man. The whole difficulty lies in that word *authority*. It is like a bandage over our eyes blinding us, so that we do not see that in the True Christian Church, which the Lord is now first establishing, there is no authority but the authority of truth, and that is the Christ. The organization is not to be an organization of authorities, but of uses; and men are to rise to their uses by spiritual as well as natural qualifications. The Church should expect her ministers to become identified, — to be lost, as it were, or absorbed in the uses they perform. As a rule, it has been so with us in the past, and as a rule, I venture to say, it will be so in the future. Our ministers and pastors, as the words imply, are not to be thought of as persons endowed with authority; but as those endowed with powers of usefulness, authorized to minister in various capacities to the spiritual needs of men, "even as the Son of

Man came not to be ministered unto, but to minister, and to give His life a ransom for many." — MARK x. 4, 5.

Let the grades of usefulness be classified and recognized, for the sake of good order and effective work. Let there be pastors of societies, and pastors centrally located who have an interest in, and the ability to serve, groups of societies, and let these groups be organized under and helped by men, or a man, who is enabled to know and help on the interests of the whole. Let the office and the officer be recognized as soon as they can be found actually useful. And we must never forget that the Church is essentially in the individual soul. — H. H., 57. We must look first to ministration there, reversing the order followed by men in the past. The Episcopacy has known the Church only in its universal form. Congregationalism has recognized it only in the form of the single congregation or society. But we must go further and recognize it in the individual soul. Always respecting the individual wisdom and wishes of the Church in each of its forms, let us seek organization, not by sacrificing individual rights, but by combining individual powers of usefulness into societies, and combining the usefulness of societies into one unit of usefulness in extending and upbuilding the Lord's kingdom on earth.

Cincinnati, Ohio. H. CLINTON HAY.

THOU camest not to thy place by accident:
It is the very place God meant for thee.
Let not the time thou owest God be spent
In idly dreaming how thou mightest be,
In what concerns thy spiritual life, more free
From inward hindrance or impediment.

— *R. C. Trench.*

PERMANENCE OF THE GENERAL PASTORATE.

THE subject of the General Pastorate may be discussed from three different stand-points. It may be first regarded as wholly a doctrinal question to be decided by direct appeal to the authority of the Word and the Writings; or, second, it may be considered as an historical question, depending for its solution upon the long-established and general usage of the Christian Churches from the beginning; or, thirdly, it may be looked at from the stand-point of use.

The fact that those holding all shades of opinion on this important subject claim to have found support for their views in both the Word and the doctrines of the Church, as well as in ecclesiastical history, would seem to show that the Lord has left us virtually free in all matters of Church organization and policy; and that what is found practically to be a true form for the working body of the Church will be found to be also "doctrinally true."

It is, therefore, not the object of this paper to touch upon the doctrinal phase of the subject, nor yet the historical aspects of it, — both of which are of course important, — but it is proposed briefly to discuss it from the stand-point of use or expediency only; and if it can be shown that it is useful and necessary that there should be degrees in the ministry, the strong presumption would be that the same is of Divine order. "The kingdom of heaven is a kingdom of uses." Again, if the uses to be performed by a General Pastor are shown to be higher or more general than those performed by a pastor, or other minister of the Church, there would seem to be no good reason why the General Pastors should not form a class by themselves, and be regarded as superior officials.

The objection has been made that to have degrees in the ministry is to make invidious distinction among ministers and to exalt some over the heads of others, which may result in the establishment of a hierarchy, and must open the way

for all the evils of priestly rule. This objection, however, would seem to apply to the existence of any ministry at all as a class set apart from the people. The possibility in both cases exists that those who, by virtue of the priestly office, bear rule in spiritual things, should prostitute their power and influence to selfish ends; but this possibility has never done away with the need of a priesthood or ministry. Where there is no ministry, the local interests of the Church languish and die; and where there is no General Pastor the general interests of the Church also languish and die; the Church as an organic whole loses its general or higher life, the parts disintegrate and in time cease to exist.

Now the claim is that there should be not only degrees in the ministry but three degrees. Let us endeavor, reasoning from the stand-point of use alone, to see how these come about. There can be no doubt that the chief object of a ministry, or of having ministers as a class separate and apart from the laity, is the proper and orderly performance of the functions of worship and instruction. The pastor is the unit of the ministry. He is the spiritual head and guide of his flock; and the more of the qualities of his Master the Good Shepherd he may possess, the better pastor he is; that is, the more useful he is. His duties are familiar. He must lead in worship and he must instruct; he must be so far educated as to be able intelligently to study the Word and expound to the people true doctrine derived therefrom. His life must be without reproach. He must lead or go before his flock in the paths of righteousness.

Now, how is a pastor or minister generally selected, and how does he become such? He must possess, besides, good moral character, a love for spiritual things strong enough to make the study of them the great object of his life. He must have a call or inward prompting to his exalted use, and into that use he has gradually to be initiated. He has first to be instructed and advised by others already in the use; he must test by effort and trial his own fitness for the uses of the ministry, and must prove for a certain time his steadfastness of purpose by continuance in the same.

Not every one who imagines himself called to the ministry meets with success in the sacred calling. Some are physically, some intellectually, and some emotionally unfitted to preach acceptably; and a considerable percentage early desist from the attempt. Those ministers who perform a local or temporary use, and who are undergoing a period of trial or probation to test their fitness to become pastors, having not yet become so, form a class by themselves. For want possibly of a better name, they are said to belong to the first degree, or lowest degree, of the ministry; not that its members are less worthy, or in themselves inferior to their brethren in the higher degrees, but because they as yet perform inferior uses; inferior, chiefly, because they are working upon themselves and for their own improvement rather than for others and for the improvement of others.

Now those novitiate ministers in an orderly way become settled pastors who succeed in making themselves acceptable to the people by their aptness to teach, by their ability to instruct, by their diligence in office, and last, but not least, by their blameless "walk and conversation." Exhibiting these qualities, they gradually fit themselves to their particular functions, and become pastors or shepherds in fact as well as in name.

The lives and hearts of the true minister and his people become very closely united. The doctrines declare that he is, or may become, the medium through whom truth from the Lord comes to them, and that the more humble-minded he is, and the more diligent he is in the study of the Word, and the more clearly he sees that all good and truth are from the Lord and nothing from man, the better medium he is between his people and the Lord.

We see in all these facts, which nobody denies, that the work of the ministry, when properly performed, is one which, besides requiring peculiar qualifications and fitness, progresses in usefulness and efficiency from year to year and from decade to decade to the end of the natural career. There is an old adage, "Once a priest, always a priest," which has foundation in fact, but which has been much misunderstood to mean that

the office adds holiness to the man, and thereby differentiates him from the rest of his fellow-sinners. The true meaning is, that a man who has once been thoroughly initiated into the priestly use has no taste for any other; indeed, has almost lost his fitness for any other.

This law of order, which is therefore a Divine law, runs through the constitution of all human society, secular as well as spiritual. Professional men, merchants, mechanics, laborers, all choose their peculiar functions early in life; and those who become really useful and efficient remain in their respective functions through life; the only orderly change being from the lower to the higher degrees of them. The man who is constantly changing the form of his life's use notoriously becomes unfitted for any, and is generally a failure. The successful lawyer who would lay aside that function because he took a fancy to the art of medicine would spoil a good jurist, while the chances would be against his success in the healing art. The executive man, who has the ability to control and organize large bodies of men, is rarely a good architect or inventor. Nor are these functions often interchangeable though in the same line. Division of labor, which is only distribution of uses among those qualified to perform them, is the secret of modern material progress. The specialist is the man who wins fame and fortune now-a-days; and he does it because he is the useful man. Now this principle which, as was said, is a law of Divine order, when applied to spiritual uses, becomes more apparent as such, and its application becomes more necessary as those uses become higher in degree.

A number of believers in the doctrines of the New Church get together and form a society. They choose as a leader one of their own number who has most fitness to teach, and at the same time enough love for the use to induce him to qualify himself. They gradually initiate him into the pastoral function, or they call some one from elsewhere who has already been so qualified and initiated.

No one believes in the principle of rotation for the pastoral office, nor do the members of any socieiy say among themselves, "You will be pastor this year, and I will be pastor

next year." Not the most sensitive fear of priestly rule, nor the most unreasonable jealousy among themselves, has ever prompted a society of the Church to perform any such experiment, for it would involve self-destruction rapid and sure.

The rule is, that those who are once initiated into the pastoral office remain in it to the end of life, because they become more and more fitted for it, and ever more closely identified with it.

He who for some time has been accustomed to minister to the spiritual wants of others, who for months and years has devoted himself to studying for their sakes the wonders of the Divine Word, and to framing therefrom the weekly message which the Lord would send to his people, who during the busy hours of the day labors upon that message, and, during the stillness of the night, watches eagerly yet patiently for the light which can come only from above, and for the inspiration which the Lord gives to the humble and prayerful attitude of mind, — I say the man who has done this for some years would find it hard to accomodate himself to other and more worldly functions. For him the change would be a cruelty and for those who sit under his weekly ministrations disastrous, according to the perfection of his pastoral relations with them.

And not only does the peculiar character of the pastoral function seem to require continuance in the man, but it prefers his continuance in the same field of use, if possible, through life. Those societies of the New Church which are continually changing their pastors, history shows as a rule do not flourish and grow. Their membership becomes shifting and unstable. Their growth, if any, is spasmodic and unsatisfactory because not organic. On the other hand, the larger and more successful Church-centres have as a rule each owed its existence to the life-long labor of some one man. The Cloweses, the Baileys, the Nobles, the Worcesters, the Hurduses of the past labored long and faithfully, each in his own locality, if not for the same society. And the results show the wisdom of that course.

It remains for us now to consider whether this same rea-

soning will apply to the office of General Pastor as it does to that of minister or pastor.

The question, as was said, is fundamentally one of use. If the various and widely separated societies of the Church have any interests in common, those interests require attention on the part of some person, or persons, to whom such duty is regularly assigned. "What is everybody's business is nobody's business." The legislative bodies of the Church, which meet once or twice a year, may determine what ought to be done and even how it ought to be done, but they cannot do it. There must be a chief executive in Church affairs as well as in State affairs, to give that oneness of purpose and that unity of action without which there is no strength and no permanent results.

Now, what are some of the interests and duties of the Church common to all its societies? in other words, what are those uses which can be better performed in concert than by individual or local effort? And are there any uses which without concert of action would not be performed at all? In the first place, there is the Missionary use. An important duty incumbent upon every individual Christian, and upon the whole Church collectively, is to preach the Gospel to others. "Freely ye have received, freely give," said our Lord. "Go ye into all the world and preach the gospel to every creature," was His final commission to His Apostles, and it is a commission which rests upon every soul that finds knowledge of Him.

Now it is obvious that, for the practical and efficient performance of this use, there must be men set apart for it, and that they must be supported in it. Every Church member cannot turn missionary. He cannot leave his business to visit other communities, distributing tracts and books and holding meetings, but he can help support those that do.

Moreover, every single society unaided cannot support a missionary besides its own pastor, but several societies may, and within a given district of country they may combine, and send an apostle to do the work, which singly, they could not

do, but which in their combined strength it is their duty to do.

The Missionary use alone, therefore, would seem to render necessary the office of General Pastor of an Association to give unity and efficiency to its efforts, and whose duty it shall be to learn the wants of different communities, to send aid where required, to give information to local pastors and small societies and to isolated receivers, as to how they may extend their usefulness and most profitably expend the zeal and money in the good cause.

Now, when a General Pastor has been doing this for some time, when he has become thoroughly acquainted with the field under his charge, when he knows in this place a man who has money to give, and in that place one who has ability and zeal to be useful, when he has learned skilfully to combine all these forces and bring out the best results, when he has become interested in and loves his work, will it be good policy to remove him and commit his duties to other hands? On the other hand, would it not seem that the principle of permanence in office would apply more strongly in his case, the longer he continued in his function, provided only he was faithful and diligent and loved to perform them?

But the Missionary interest is not the only interest which the societies of the Church have in common. In the infancy of the Church when, as now, there are only single societies in the larger cities, and when there are only feeble bands of receivers here and there in large districts of country, the missionary cause is perhaps the only common cause important enough to require special executive care; but in the future, when there shall be many churches in a single city, and active, working societies in every neighborhood and village, the general interests of the Church will be greatly multiplied, and the necessity of general officers to bear control imperative.

One of these interests may be expressed in the statement that the Church must preserve the uniformity and purity of her teachings. As she grows in power and importance she will have to guard with jealous care the entrance into her pulpits, lest the unqualified, the ignorant, or the incompetent

usurp her sacred functions. This is the interest, not of one society, but of all. It is absolutely essential to the unity and organic life of the Church that she be preserved from heresy and schism in all her parts. And this can be done only when all the parts unite and stand firmly upon the broad basis of the Lord's Word, and the doctrines revealed by Him therefrom. Yet this again can be accomplished only through some head, some chief executive officer, whose duty it shall be to watch and guard against all such dangers as above described. One of the uses peculiar to the General Pastorate will be, and now is, to examine and decide upon the qualifications of candidates for the Ministry, to ordain those who are competent, and to withhold the credentials of office from those who are unfitted for the sacred calling. Again, questions may often arise in the churches themselves, differences of opinion on doctrinal matters or other questions between pastor and people. Here may be a pastor well suited to one place, but mistakenly assigned to another, whose surroundings are not congenial. The welfare and order of the Church require that such questions be settled and such differences healed by some competent head clothed with the proper authority.

For such uses the General Pastors of the future Church will be selected. They will be men matured by years and experience, whose wisdom will be such as to silence all reasonable opposition, and whose charity and gentleness will be such as will not stir it up. They will possess courage and firmness of purpose and unflagging zeal in the good cause, tempered by that humility which follows the guidance of the Truth alone. Now, suppose a man has once been found to possess such qualities, and who on that account had been by his brethren in clergy and laity adjudged worthy to perform so exalted a use, and who had been made by them a minister of ministers, a servant of servants, after the pattern of his Divine Master. Suppose, furthermore, that he had for some time diligently and satisfactorily performed the duties of a General Pastor of the Church, can any good reason be assigned why the principle of rotation in office should apply in his case? Should we not rather suppose that the office

would remain in the man because the use had become inherent in him?

In this connection there comes strongly to mind a sentiment lately uttered by a prominent minister* in the English New Church, that "The principle of rotation in office is a principle from hell." It is sometimes a neccessary expedient resorted to in political affairs when there is no true church, and when the loves of self and of the world bear universal rule among men; but in spiritual affairs, and among those who know the deadly nature of those loves and shun them as sins against God, such a principle would seem the more out of place the higher and more important the office affected by it. We therefore conclude —

First. That the office of the General Pastorate will become a permanent one in the Church, because it involves uses which could not be performed without it.

Second. Its permanence in the man would seem to be desirable for the same reasons that fitness for special uses causes men everywhere to abide in them to the end of life.

Cleveland, Ohio. PHILIP B. CABELL.

STORM AND CALM.

In these years of jarring purpose,
When the world is all astir
With desire for power or freedom,
And a growth from things that were;

When great questions are unsettling
Many a rash, inquiring mind, —
Of what is, or the hereafter, —
Leaving much of faith behind;

When the disaffected clamor
For the rights that may be wrongs,
And the alarum of their trumpets
Takes the place of peaceful songs;

* Rev. J. F. Potts, of Glasgow.

What relief from such disquiet,
Anxious watcher, it would be,
For a word of Gospel comfort
To reveal the truth to thee!

Truth which has no higher mission
Than to brighten and to bless,
And to point the path of order
To a new-born happiness.

But, you say, they will not listen
Who might profit by it most, —
Spent and sore with fruitless struggle,
Or in gusts of passion lost.

Once there was a time of trouble,
When the night-winds had their will,
Till the tempest on the waters
Heard a voice say, "Peace, be still!"

That same voice of benediction
Cheers the weak and timid now;
Or, as if in tones of thunder,
Bids their foes unearthly bow.

Over all the seas of discord
Sounds this music, like a psalm,
Asking, "Why art thou so fearful?"
And there is a perfect calm;

For to be with Him who governs
Tides of circumstance, as waves
In their various commotion,
This is all the poor heart craves.

And with us, His care will cherish,
On our tossing Galilee,
Those who else would sink and perish,
But their hold on Him can be.

So the night may lose its terrors,
And the first watch of the day,
Clear with faith, may see these errors
Like the storm-clouds roll away.

Canton, Mass. ROBERT P. ROGERS.

THE USE OF THE GENERAL PASTORATE.

THE subject assumes that there is a use of the General Pastorate. If there is no such use, then there is no such office, for every office exists from a recognized use that is to be performed in and by the office. Starting thus affirmatively, it will be my endeavor to show something of the *nature* and *quality* of this use.

The Lord says, "I am the good Shepherd," or pastor.—JOHN x. 11–14. In Him, therefore, the pastoral use has its full and perfect exemplification. His unfailing love for men, the gentleness and wisdom of His leading, the patience and forbearance with which He deals with our slowness, our weakness, and our wickedness, the scrupulous care with which He guards our freedom, present to us a pattern, an ideal, of the spirit, purpose, and endeavor that must ever inspire and occupy the true pastor. He will seek to make his work an image and likeness of the Lord's work. He will seek to reveal to men something of the love, the wisdom, and the helpfulness of the Lord. And he can only reveal to others what has been revealed to him. Hence he can be a true pastor to other men only to the degree that he has made the Lord his pastor and has allowed himself to be taught, led, and fed by the Lord.

We are instructed that the duty of the priest is "to teach men the way to heaven and likewise to lead them therein."—N. J. H. D., 315. This is peculiarly the Lord's work, for it looks directly to the end which the Lord has before Him in creating a universe of free and rational beings. And, in a peculiar sense, He confides this work to those who make the pastoral use their calling in life. Their position places them in an attitude to receive a special influx from the Lord. Their work being immediately upon the spiritual plane of life, renders them more directly receptive of that helpful inflow, which comes from the Lord through the heavens to all who in their

respective employments are in the endeavor to live a life of use.

He who has chosen this work from the love of the use, and has made suitable preparation for the exercise of the various functions involved in it, is introduced into the pastoral office and comes to hold the pastoral relation to a people who are drawn to him as one especially suited to minister to their spiritual needs. He takes these people upon his heart; he seeks to teach them the way to heaven, and to lead them therein; he seeks to fulfil his pastoral relation to them by bringing them nearer to the Lord and into a fuller realization of His pastoral care and leading.

Thus far the simple pastoral use. Now as to the general pastoral use. It is plain that the General Pastor must possess the qualifications essential to the pastor. Like the pastor, it is his use "to teach men the way to heaven, and . . . to lead them therein." He must be in the love and the light of this use.

But while there is a similarity between the uses of the General Pastor and the pastor, they differ both as to degree and as to variety. The pastor holds his relation to a single society, or possibly to two or three small and closely-related societies. The General Pastor, if he be fully occupied with the duties of his office, holds his relation to a large or considerable district. Societies without pastors, little clusters of New-Churchmen not yet strong enough to have pastors of their own, and scattered receivers, are all his charge. He is to become acquainted with their diverse needs and is to seek the best ways of meeting and supplying those needs. To the societies which have pastors he also holds relations at once important and delicate. As *General* Pastor he is to be the wise adviser, the judicious friend, and the strong helper of the pastors throughout his district. While he is not to supersede them in their official duties, or to come between them and their people in other ways than as a friendly counsellor, his position cannot fail to give pertinency and weight to his counsels. As one whose use it is to take a survey of the whole field, he may discern some general features of the situation, in particular

portions of it, that the pastors of such portions may fail to observe. To call attention to such features, to give to each pastor the benefit of a larger experience and a broader outlook than his own, to bind and weld together into a closer unity societies that, because of their very strength, might be tempted to stand alone and aloof from each other, these are some of the important specific uses of the General Pastorate to the societies which are, in some respects, independent of the general charge, because able to have pastors of their own.

There are times and seasons when the entire Church in a given district comes together as a one, and then it would be as a flock without a shepherd but for the presence of the General Pastor. Such are the more or less frequent meetings of our Associations. At these meetings there is an assemblage, through its representatives, of the Church in a larger form for the purposes of worship, instruction, and deliberation upon the needs and the welfare of this larger body. Here the General Pastor takes his fitting and legitimate place. As its pastor, he presides over this larger body of the Church, he guides and directs its counsels, and imparts the instruction which it is given to him as its pastor to impart.

These are all pastoral uses in a higher degree. In heaven, we are taught, there is perfect order and subordination, the less wise looking to the more wise and the more wise looking to the Lord. And in the Church on earth, whose mission it is to establish the kingdom of heaven in and among men, there must be some reflection of this order of heaven. There must be some who occupy the position of the more wise to whom the less wise may look. Such are, presumably, the General Pastors. Men not merely of natural ability, but who have become wise through maturity of spiritual experience,—who have *learned* to look to the Lord. Whether or not such men shall always fill the office, it is certain that it is for such that the office stands. But not only is there a higher degree of pastoral work devolved upon those who occupy this position, but there are duties peculiar to the office of General Pastor as distinguished from that of pastor. These are especially the giving to students, or candidates for the ministry,

limited authority to preach, and the ordination of suitable men into the ministry. While the General Pastor is not alone in determining who are the proper subjects for such authorization and for ordination, there rests with him a peculiar responsibility in all such cases. Others may recommend or sanction, but it is devolved upon him to decide. This is his especial function. It belongs strictly to his use, and as far as he is in the love and light of that use, he is especially helped to the reaching of wise decisions. This is a most important and exalted use, for the character of its ministry is a matter of vital moment to the Church. We want ministers, and we must have them,—but we want ministers of the right kind. We want sound, strong, interior men who look steadily and steadfastly to the opened Word of the Lord to discern the light by which they are "to teach men the way to heaven, and to lead them therein." And it is a most important function of the General Pastorate to see that such men and only such men are introduced into the ministry of the Lord's New Church.

We have sought to present the use of the General Pastorate as something real and distinct, and as a use so important and exalted that it should only be devolved upon the "more wise" of the ministry. If such be its true character, it cannot be a temporary use to be passed on from one to another, dependent upon popular approval. It is to be dignified, not degraded. We are taught in the work on "Heaven and Hell" (n. 389) that "dignity is adjoined to every function, according to the dignity of the use." But to make this office other than distinct and permanent must have the tendency to disjoin dignity from this function, and that even to the degree of the exalted dignity of the use.

Urbana, Ohio. WILLIAM H. MAYHEW.

A DOCTOR AMONG THE CHRISTIAN SCIENTISTS.*

I STAND among you, a stranger, an invited guest, not identified with you in opinion or interest, but regarding your movement with curiosity, and with a friendly desire that it may succeed. Engaged forty-one years in the practice of medicine, I have been long acquainted with the extraordinary influence of the mind over the body, and with the operation of spiritual causes in the production and cure of disease. My religious belief, derived from the writings of Swedenborg, has long emancipated me from the bondage of the old theological dogmas which have darkened the human mind, and has prepared me to expect and accept the great unfoldings of the present century as the new things which must precede and accompany the Second Coming of the Lord.

I was therefore ready to give Christian Science, or spiritual healing, a candid consideration. I have studied its principles, have seen something of its practice, have been favorably impressed with its influences, and have even contributed my mite to disseminate a knowledge of it among the physicians of my school and the members of my Church. But I am, as yet, entirely unprepared to abandon the practice of medicine and enroll myself in your ranks. As a Christian who accepts the Word of God and its spiritual interpretation as his guide, I entertain the most earnest faith in the power of a spiritual life and the supremacy of mind over matter, and I interpret Christian Science for myself as an attempt to realize the teachings and the promises of Christ. But as a physician, trained in the schools of physical science, my mind has an incredulous side, which demands proof and satisfactory proof to the utmost. I must be convinced that your theories, or hypotheses, your statements of Being and your deductions from them, are consistent with reason and Divine revelation, and that the results of your practice are really what its en-

* An Essay read to the Boston Christian Scientist Institute.

thusiastic advocates have claimed. On neither of these points have I reached any definite conviction.

In anticipation of this meeting, one of your number requested me to expose "the weak points" of Christian Science so far as I could, — to show the reasons why the public generally and my own mind in part remained incredulous as to its philososphy and its practice. To invite such criticism is to be conscious of strength and sincere in the pursuit of truth. To find fault is an ungracious labor seldom appreciated. If I am severe in attempting to discover and eliminate error, I beg you to remember the words of the wise man, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

That there may be no confusion of thought in our consideration of this subject, let us define clearly what Christian Science is, and what it is not, thus removing out of our way the kindred branches of Cure, with which it is often confounded.

It is not Mesmerism. This is the operation of one mind upon another, when the nervous system of one party is in an abnormal or at least unusual condition.

It is not Spiritualism. This is the operation of mind supposed to be in the spiritual world upon parties in this world.

It is not Mind-Cure. This is the operation of the mind, instructed in its own powers, upon itself and its own body. This acknowledges the power of evil and the existence of all external things.

It is not Faith-Cure. This is the effect of faith and prayer against evil and disease, which are recognized as terrible realities. The Mind-Cure is Science without Christ. This Faith-Cure is Christ without Science. Christian Science, professing to be both scientific and Christian, differs from all these. The Spiritualist prescribes for disease, the Mesmerist commands it away, the Mind-Curer thinks it away, the Faith-Curer prays it away, the Christian Scientist denies it away.

Christian Science professes to heal by the power of absolute or Divine truth, founded upon a true statement of Being, a true knowledge of God, and a true conception of the rela-

tions between God and man. The healer is here really a teacher, who exercises no power whatever for the cure. The Divine truth itself, spoken into the conscious or unconscious mind, infuses a current of vitality which displaces all contrary or discordant elements, and disease disappears as a shadow disappears before advancing light. This is surely the loftiest and purest ideal of all cures, and it is doubly glorious in its promises, as it is said to renovate the moral character as well as to heal the diseased body. The mind initiated into this absolute truth, and thinking from its central stand-point, casts off all belief in sin, sickness, suffering and death, — casts off all mental, moral and physical infirmities, all ambition, pride, covetousness, envy, vanity, jealousy, and ill-feeling. It is in perfect harmony, charity, and peace.

This splendid ideal realizes Paul's conception of the knowledge of God, — "Whom to know," says he, "is life eternal." How are these tremendous claims to be verified?

These claims overshadow all others and exclude all others. They seem like a tissue of splendid possibilities whose realization is a dream of the future and not a fact of the present. Living in the perception of God, and wielding the power of Divine truth, no limitations should be possible, no half-way work should be admissible. We may logically demand of the advocates of this system a perfect unity of thought, a perfect harmony of action, an invariable success in treatment, the perfect sanctification of soul and body, the attainment of superior virtue, and the enjoyment of perpetual health.

What are the facts of the case? Has this state of things been realized to any considerable degree? Are you growing steadily and perceptibly toward spiritual perfection and universal success on these lines of thought? Are you satisfied with the situation?

On the contrary, has not your small school already split up into several cliques or parties, each one claiming to have the absolute truth, and each denouncing the others as erroneous, pretentious, and unsuccessful? Are your ranks uncontaminated by the self-seeker, the money-getter, the unscrupulous pretender? Are you unsullied by the partisan spirit?

Do love, peace, harmony, charity, and health reign in all your borders? Are you at one with God and with one another? "A house divided against itself shall not stand."

Among several presentations of truth only one can be absolutely true. And that one would shine forth above all the others and compel universal belief, by the heavenly characters it produced and the uniform success it obtained. Itself would be its own best evidence. We need not "paint the lily or perfume the rose." Is there such a school in existence?

Again, are your successes in treatment at all commensurate with the wonderful extent of your claims? Here, in my opinion, is your weakest point. It is confessed on all sides that a great many cases defy your utmost efforts of cure. Some of you have even lost your power to cure either yourselves or others. I know of a case where one of your ablest healers tried for three months to cure a glandular affection, under the most favorable circumstances imaginable, and failed. It was cured afterwards in three days by faith and prayer. I know another most estimable healer who had cured, she said, both blindness and deafness by Christian Science, and yet had lost faith because neither she nor other healers could reach her own case, and she is now under the treatment of physicians. I know another lady, trained in the Eddy School, who established herself in a large city and procured plenty of business, but left in a few months, having made no impression upon the public mind. If any one of you shall really exceed the medical profession in curative power, cure a few cases of insanity and cancer, remove scarlet fever and diphtheria in a day or two, cut whooping-cough or typhoid fever short in a week, and do this all the time, your office will be crowded from morning to night, and the now incredulous public will turn a willing and anxious ear to what you have to say.

Reflect on these points: —

First. The so-called curative power of nature, which is really the mind unconsciously working in the body, will be sufficient, in nine cases out of ten, to effect what is called a

spontaneous recovery, without either a doctor or a mental healer.

Second. When a patient comes to you for treatment, by what he considers a novel and mysterious process, the same powers of imagination, faith, hope, and expectation are set to work in his mind, which you suppose to be the real curative agencies in the allopathic and homœopathic treatments.

You see that something else must have a part of the credit of your cures, however wonderful they may be. Moreover, there is something of unconscious mesmerism in everything you do, something of mind-cure, something of faith-cure. How much is left to the credit of pure Christian Science, when all these possible causes of concurrent action are eliminated?

Finally, bring out your most wonderful cures and they can all be matched, case for case, by just as wonderful things which have occurred under all the various systems of cure which have arisen in modern times.

We are obliged to conclude that Christian Science, as it now stands and is now taught, is imperfect and immature. Its statement of Being is not all the truth. Its conception of God is partial and delusive. It has no true knowledge of Jesus Christ. Its absolute denial of matter is open to misconstruction. Its cure by the spoken word of truth alone, without calling into activity the corresponding goodness of life, is a delusion and a snare. Its exclusion of all other cures, and positive denial of their power, is false in theory and unjustified by fact.

And yet there is a Christian Science to which this race, in its evolutionary progress, may finally attain. The supremacy of mind over matter, the creative and reconstructive power of thought, the omnipresence of the Divine life, the eternal reality of all good things in heaven and in earth, the comparative unreality of all evil things internal or external, are primal truths which can never be shaken, truths upon which the Temple of Wisdom will be finally constructed, and by which the human race will be brought to its highest point of moral and physical perfection.

I am sure that you are all working consciously or unconsciously under the banner of these truths. All good and true minds are co-operative, whether they know it or not. Let us avoid pretension, extravagance, and enthusiasm. Let us be liberal and charitable to all. Let us be severe only in the criticism of ourselves. Let us set our own houses in heavenly order that we may more wisely and efficiently disperse the light of truth to men. Then shall we feel always the spirit of Whittier's beautiful lines: —

"And now beside the silent sea
I wait the muffled oar,
Assured no harm can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love or care."

New Orleans, La. W. H. Holcombe.

THOU CANST NOT SEE MY FACE.

Exodus xxxiii. 20.

"Thou canst not see My Face!" How true, O Lord.
For through the weary days and anxious nights
Innumerable I have sought to see, —
To catch a glimpse of the sweet face of Him,
Within the hollow of Whose mighty hand
A world of bliss and sin lies all content
And all dissatisfied in night and day, —
In light and darkness and in joy and woe.
I sought Thy face within the palace gates,
And in the hovel, and on land and sea,
Where Luxury lifts proud a regal head,
And Poverty stoops low in crime and filth;
Where busy men buy in the markets,
And where they ponder through the quiet day
With not a sound to break upon the calm.

Yea, everywhere I sought the face Divine,
Jehovah's wonder-face, — and found Thee not.
Sometimes, indeed, the weary ear would catch
The muffled pulse-beat of the Father-heart.
Anon the restless eye would faintly see
The dust-cloud whirling upward from the hem
Of Thy swift-passing garment, and behold
The anxious crowd, bedridden, sinful, sore,
Who pressed around but once to touch and — live.
But nevermore Thy face — "Jehovah's Face!"
Ah, dark the world, and vanity the search,
But, no! — there comes a word of wondrous hope,
And leaps, all glowing with sweet life, into
The doubt-torn brain: "No man at any time
Saw God — the Son hath made Him manifest."
The Son hath made Him manifest, and we,
We sought to see with heavy eye and heart
Deep-steeped in sin the All-Invisible.
Jehovah's Face no man can see and live,
But veiled and clothed within the face Divine
Of Him Who stood upon Judea's sand
And spake unto the people: "Come unto Me."
"He that sees Me he hath the Father seen,"
"For I and He are one." Is this the Word?
Is this the answer, Lord? Oh, Master mine,
Now is thy servant blessed in Thy word.
I may not see the deep, unfathomed grace
Of that unsearched and infinite love, that holds
A universe within its wide domain,
But narrowed down unto the human thought,
A glory veiled in word and flesh and blood,
The Unexpressed compressed into the flow
Of language that the startled mind can seize,
Jehovah's face veiled o'er with Jesus' Face,
That I can see, and seeing love, and — live.

Vineland, N. J. ADOLPH ROEDER.

WHERE IS HEAVEN?

VERY young children do not ask this question, nor are they much concerned with the answer. To them time and space are of no account; fairy stories that utterly disregard both, are as real as genuine history. It is no matter to them where the home of their Heavenly Father and the angels may be; it is good to know that its name is Heaven; but they can be where they please; they are everywhere, and to limit them as to space is unnatural and absurd. As the children grow older, and receive less of the influence of heaven, heaven itself seems to recede, the idea of distance enters and grows, until — possibly aided by the similar name of the starry heavens — the heaven of the Lord and the angels seems very very far away.

This is the time in which the question is likely to be asked; and as the thoughts at this age are from the natural reason, the difficulty of framing a satisfactory answer tempts them to deny the real existence of heaven. Such considerations as may extend the rational perceptions to spiritual things as well as to natural, and give these their proper place in the universe, are then of real importance. A few of such helpful considerations we will attempt to present.

And first we would observe that the objects in our sky are no nearer to heaven than the earth is. The clouds are simply watery vapor suspended in the air, and occasionally coming down in rain. The moon is a small earth composed mostly of volcanic rock, looking, as seen through a powerful telescope, very much like the neighborhood of Vesuvius.

The sun is not so easily described; but it is natural, not spiritual, and the luminous atmosphere, which is what we see of it, is composed of incandescent vapors of metals and gases like those of our earth.

The stars are suns; and around them revolve other earths; all wholly natural. We might wander forever through the spaces of the skies, and there is no sign that we should find

anything that is more spiritual or nearer to heaven than our own earth.

Then heaven seems to be no where; and therefore there is no heaven!

Not quite so. The stars and the earths throughout the skies are no nearer to heaven than the earth; but they are as near, and have a similar relation to it; and we need not yet despair of finding something of the spiritual world connected with the earth, and related to it, and yet not of it.

We ourselves are of the earth as to our bodies. They are nourished by the materials of the earth, are affected by its light and heat, live upon it, and at the last return to it. But there is within us something which we call the mind, which looks down upon the body and its states, thinks *of* them but not *from* them, sees in a different light from the natural light, and feels the glow of another warmth than the heat of nature. This that is distinct from the body, though connected with the body, is what we mean by spirit. That inner domain in which all the spirits of men live is the spiritual world. The light by which the spirit sees, is spiritual light, and the warmth by which it is kindled is spiritual warmth.

There is also something in every animal which is more than body, namely, its affection, with the kind of thought which belongs to it; and the affection is the life of the animal, giving it all the character that is peculiar to it. In plants also there is a life which is not of the natural substances which compose them, but which disposes and arranges those substances to forms of beauty and usefulness; and this life is from an affection for producing those forms of beauty and usefulness, which affection is itself a spiritual thing.

Thus there is a whole world of affection and thought, and of spirits which are the subjects of affection and thought, not of the natural world, but lying close within it, and related to it as a soul to its body. It forms no part of the natural world, but it is the life within it, pressing upon it everywhere, and manifesting itself through it.

The fact of the presence of the spiritual world in the natural is further illustrated by the manner in which we pass from the

one to the other at death. In dying we cease to be of the natural world, because we put off the body which belongs to that world. But we do not go away. There is no journey before us. The spiritual part of us simply remains as it was, in the spiritual world, only no longer clothed with the natural body. It ceases to express itself through a natural body of its own; but it continues to influence the affections and thoughts of other men, and adds its affection to the general affection which gives life to the kingdoms of Nature.

Thus the two worlds are not to be thought of as far apart, but as united together like soul and body. The spiritual world is not a part of the natural world, and the natural is not a part of the spiritual; but they exist together side by side; the one is the inner world, the other the outer world.

As long as we live in both worlds, that is as long as our spirits are clothed in natural bodies, we do not see the spiritual things that are separate from such natural clothing, but only their manifestations in such clothing. We see the activities of the spirits of men manifesting themselves in their words and acts and the expression of their faces. We see innocent and kindly affections expressed in the songs of birds and the works of the gentler animals. We see them also expressing themselves in the growing plants with their leaves and beautiful flowers and useful fruits. All that is lovely in them, all their life, is of the spiritual world. And on the other hand, we see the disorder of the minds of men manifesting itself in evil looks and words and deeds, and we see the general influence of the evil affections of the spiritual world, producing useless and poisonous plants, and fierce and perverse animals. We may even see in the sweet beauty of a summer morning an expression or correspondence of a sweet and heavenly spiritual state; and in the fierceness of a raging storm, an expression of the turmoil and fury of selfish states. If we were to drop the outer case through which we witness these effects, we should see the causes of them in the presence of the good or the evil, with all that represents and expresses their affection in the spiritual world.

Neither the good nor the evil of the spiritual world is far

away. Both good and evil spiritual things exist in the mind of every man. And so the heavens, even the highest, are not far away. They are not especially in the skies nor in the deep. They are simply within. Even the God of Heaven is present within, the Inmost Life Itself, from which life comes forth to all outer forms both good and evil. Man himself is not only a little world, as he has been called, but a little heaven and a little hell, and something of God Himself is inmostly within him. There is no other heaven than that composed of the inner planes of human minds, opened and manifested, and organized in communities, with the delightful life from God which they are capable of receiving presented to the sense in corresponding forms of beauty. There is no other hell than that composed of low and evil human minds organized in communities, with all their perversions of the Divine Life made manifest in corresponding evil forms. Therefore there is no far-away spiritual world; there is no far-away God. There is simply the natural world with the spiritual as the soul within it in more and more interior degrees, and the Divine Life in the inmost from which comes life both mediately and immediately to all outward recipient forms. And the reality of this unseen world grows upon us as we meditate upon the unseen influences which affect us for good or for evil, and most of all as we look to the Lord for protection from evil and for strength to do well, and the tormenting influences subside, and quiet peacefulness pervades the whole spirit from the inmost to the outmost. No other reality is so real as this.

Newtonville, Mass. J. Worcester.

Whoever believes in the principle of right-doing as a principle will be ready to do all right always and everywhere, to God as to men, to men as to God. This it is, and this only, that makes a genuinely whole-intent man, thus a man of integrity. — *H. Bushnell.*

CHURCH DEBTS.*

The questions to which this Committee is requested to frame an answer are contained in the following resolution: —

"*Resolved*, That a Committee of three members of the Association be appointed by the General Pastor to consider and report upon the subject of the creation of debts or pecuniary obligations, by Societies of the Church, beyond the amount of their annual income, and also as to whether it is orderly and useful, and conducive to their spiritual welfare, to contract a permanent debt in the erection of houses of worship."

It will be noticed that two distinct questions are here presented, the first relating to the annual income of a society, and the second to a permanent debt. The principles involved in these two questions are, however, so nearly the same, that the two can be for the most part treated as one.

A very simple, general answer suggests itself at the outset, namely this: That precisely the same laws of right and wrong are applicable to Churches as to individual men. What is honest for a single man in the conduct of his own business is honest for man in the aggregate, and the reverse. An ecclesiastical body is properly subject to no different rules than those which govern other bodies in the practical management of their affairs. This is a self-evident fact, if we really believe that true Christianity consists in a life of charity, and that the essence of such a life is shunning evils as sins against God. Evil is neither more nor less than evil, whether committed by a Society of the Church, or by an individual member of it, who is, or should be, a Church in the least form.

Is it wrong for a man to create debts, or incur pecuniary obligations, beyond the amount of his annual income? If so, it is wrong for a Church to do it. As we understand the

* This paper is the Report of a Committee of the Massachusetts Association, consisting of the Rev. James Reed and Messrs. Albert Mason and F. A. Dewson. It is printed here on account of the general interest attaching to this subject. — EDITOR.

matter, this is a thing which no one is justified in doing of deliberate purpose. There may be occasions when, owing to unforeseen events, it is unavoidable; but such occasions cannot occur often, if sufficient forethought and prudence are exercised. A correct understanding of the commandment, "Thou shalt not steal," shows that it applies to every kind of fraud and dishonesty. It matters not whether the property of others is obtained by overt robbery or by promises to repay. If the latter are insincere or based on doubtful expectations, they exhibit a culpable disregard of the neighbor's rights and welfare. Hence the creation of debts beyond the amount of one's income, or, what is the same thing, beyond one's probable ability to pay, is utterly reprehensible, and a plain violation of the Commandments. In case a man's income is so small that he cannot live within it, he is a fit subject for the kind assistance of his friends. And the same is true of a society, provided its usefulness is sufficient to justify its existence. But neither of them has a right to live on false and broken promises, or to incur any great risk of so doing. The forethought and prudence previously spoken of are, when properly exercised, a form of neighborly love; for they take account of the neighbor's good as well as of one's own self-interest. There is in them a paramount desire to protect the neighbor from all possible harm.

While the utmost caution should be used by societies of the Church with regard to contracting debts, — and this, too, as a matter of religious obligation, — your Committee are unable to see that such debts, whether temporary or permanent, are in themselves necessarily evil. The object of a debt, when a house of worship is erected, is to procure a suitable building at the earliest time possible, so that the benefits to be received from it may not be delayed. If such a building is needed, and there is no reason to doubt that it will be fully paid for in due time, no blame can be attached to the transaction. The latter may be orderly and useful, and conducive to the spiritual welfare of a society. The house will be paid for little by little instead of all at once. The expense will be distributed among the many who use it

in the course of years, instead of falling on a few at first more heavily than they can bear. The one thing necessary is that there should be the same thoughtful consideration of all the interests involved as in any matter of private business. This will prevent imprudence in the formation of a debt, and induce care in providing for its payment afterwards. It will be, in short, a conscientious application of the laws of neighborly love to existing circumstances.

Other things being equal, a standing debt or mortgage on church property is not a thing to be desired. Unencumbered by such obligations, a Society is more free to attend to other uses. Yet no sweeping rule can be laid down by which the formation of a debt is to be condemned and discouraged in all cases. So far as those to whom the debt is owed are justly dealt with, and the Society itself is able and earnest to pay it, it may be no disadvantage whatever. The danger is, lest, having been incurred hastily and thoughtlessly, it prove a burden too heavy to carry, instead of a stimulus to wholesome exertion. One great safeguard, when any important step like this is contemplated, will be found in endeavoring to secure general and hearty unanimity before the step is finally taken. If all the members of a society, and not merely a few leaders, are pledged to the plans which are adopted, then each one will feel his share of responsibility in bringing them to a successful issue.

Our answer to the two points presented may be briefly summed up as follows: *First*, it is not allowable for a society of the Church to create debts or pecuniary obligations beyond the amount of its annual income, or its assured ability to meet them. *Secondly*, a permanent or funded debt on a house of worship, while not in itself desirable, is not of necessity an evil, and may or may not be justified by the circumstances of the case.

NOTE. One additional suggestion, made at the meeting where this paper was read, is cordially endorsed and here appended. It is to the effect that, when a society has incurred a debt, it should spare no effort to set aside a certain sum annually towards its liquidation. If this is done, the matter is kept constantly in mind, and the final settlement is rendered easier.

ROBERT ELSMERE.

Not long since there was a complaint that novels were so frivolous and sensational, as to demoralize the minds of readers. Now, we have some so serious that the complaint turns to one of regret that novels are so sober, that no recreation can be had from them. But it is certainly pleasant to see a few thoughtful people using romance to express themselves, yet it is noticeable that the strong books, "African Farm," "John Ward," "Robert Elsmere," are written by women, while the men go on as mere hack-writers about places and eccentric people, with no new and moving thought in their "continued stories."

Mrs. Humphrey Ward, daughter of Thomas Arnold, niece of Matthew Arnold, and grand-daughter of Dr. Arnold of Rugby, comes honestly by her gift of cool and searching delineation. Her unemotional religion, too, belongs to her line. As the "African Farm" is a pessimistic study of brutal irreligion, as "John Ward, Preacher" is a protest at once against intense Calvinism and lazy Churchmanship, "Robert Elsmere," more intense than either, more refined than the first, more acute than the second, is a history of the movement from ritualism and mysticism to theism and naturalism.

Elsmere was an honest, affectionate impulsive soul, a scholarly clergyman of the Church of England. He married, early in the story, a woman of opposite qualities, stern in her sense of duty, self-contained, keeping rigidly the traditions of her elders. The two never quarrelled, yet never were quite at peace with each other. In the first rush of Elsmere into the work of his country parish, his wife was fully with him, and they did wonders in a year to remedy the landlord's neglect, to thwart a guilty agent, to uplift the degraded, to instruct the young, to restore desolate places. It was magnificent.

But then, when a child had been born to them, when vic-

tory had crowned hard parish labors, trouble began. At Oxford, Elsmere had looked with reverence to two tutors, of whom the one, Grey, was a consistent and earnest theist, and the other, Langham, was a selfish cynic. Neither had respect for his faith, which he had only by inheritance and impulse. In his parish the brutally neglectful landlord was a rationalist of the worst type, — a man of no sympathy with anything brotherly, who furnished Elsmere with his books of destructive criticism and brought him into a circle of atheists.

Thus looking only to those whom his wife loathed, Elsmere found no help, a passionate ritualist in charge of a neighboring parish only hastening his revolt from the Church. He gave up his orders and moved to London, affiliating with free-thinkers, while his wife clung closely to the Church. Their friends being so diverse, they daily took different paths. Elsmere, beginning as a helper to a Unitarian minister in the evil East End, made himself more and more a power for good, establishing class after class, and bestowing the same care which he had expended so generously on his parish. He rejected the miracles, including the resurrection of our Lord, did his teaching in an atheistic club where all were smoking, and yet insisted that the life of our Lord should be the model, and brought many to his way of thinking, so that a "New Brotherhood of Christ" was formed. He continued meeting with his atheistic friends, till the woman in whose house they gathered showed herself to be vile, and he continued to love the men whose harsh satire had undone him.

In four years he died, worn out with unselfish work and intellectual worry, knowing nothing about a future life, but with unlessened trust in God. His wife came at last to see that he was doing good, and the mission, which Mrs. Ward regards as the Church that is to be, went on doing manifest good.

The gloom of the story is lessened by the prominence given to Mrs. Elsmere's sister, who first loves the cynical Langham with a girl's impetuosity, and at last accepts a noble man, Flaxman. It is a peculiarity of the book that everybody

smokes, as if Mrs. Ward believed that it was an indispensable part of independent thought.

It is obvious that Elsmere's experience presents an important phase of religious life. Ritualism will not save the Church of England to the intelligent, who grow more indifferent as the clergy grow more ascetic and authoritative. But doubt, whether of the Grey or the Langham or the Wendover or the De Netteville type, will do no positive good. And Elsmere's theism borrows so much of that doubt that it can no more be the final religion than the faintest star is the sun at noon. Religion at once spiritual and rational does not appear in this book.

Bridgewater, Mass. THEODORE F. WRIGHT.

Oh, what is life?
A toil, a strife,
Were it not lighted by Thy love divine.
I ask not wealth,
I crave not health, —
Living or dying, Lord, I would be thine!

Oh, what is death,
When the poor breath
In parting can the soul to Thee resign!
While patient love
Her trust doth prove, —
Living or dying, Lord, I would be thine!

Throughout my days
Be constant praise
Uplift to Thee from out this heart of mine;
So shall I be
Brought nearer Thee, —
Living or dying, Lord, I would be thine.

— *Fénelon.*

OPEN LETTERS.

FROM A GEORGIA WORKER.

Readers of the Magazine: —

I GIVE you a bit of my trip in the low country where grow wire-grass and long moss. I left home Aug. 4, and returned Sept. 7, and I travelled three hundred and fifty miles, with horse and buggy, through thirteen counties. I left home with fifteen cents in my purse, and returned with seven dollars. I took all the books and periodicals and tracts which I had; also, some medicine, — my packages amounting to eighty pounds. The people generally were well pleased with the books and tracts. They were delighted to hear my views and explanations of the new doctrine. Where I stopped for the night they would say, "Can you not preach for us to-night?" "Oh, yes," I would say. So they would start the children, and soon have in a crowd of anxious hearers. The people in the low country are ready and willing to receive the truth, and especially in its new dress as we have it. One Sunday I was requested by a good old Baptist, where I had stayed the night before, to stop at the Primitive Baptist Church. I stopped. There were four ministers present, and they would have me preach. So I used the text, "Covet earnestly the best gifts, and yet show I unto you a more excellent way." — I. COR. xii. 31. After telling them what the best gifts were, and the more excellent way explained by Paul to be the way of charity, I introduced the New-Church doctrine of charity, and closed by giving our views on resurrection and the spiritual world. The crowded house seemed spell-bound during my entire discourse; the preacher in charge would have me go home with him, and preach at his house that night. I did so, and the house would not hold the people. My text was ACTS ix. 6: "Lord, what wilt thou have me to do?" The same ministers that were at church came again; all gave earnest heed to my remarks. In conclusion, I offered a season of prayer, and proposed that all present who were anxious to enjoy a true and vital religion should come and give me their hands, and I would implore the blessings of the Lord upon them. They came,

saints and sinners, old and young. It reminded me of the day of Pentecost. This was one of the many scenes which transpired during my trip.

I feel that I am living and enjoying a new and more heavenly life and use in the kingdom of Christ on earth than ever before. I have a gentle horse, covered hack, about seventy-five pounds of books and tracts, with much improved health, all complete and ready for another low-country trip.

S. M. TIDWELL.

McDonough, Ga.

CHRISTIAN SCIENCE.

Nov. 1, 1888.

Editor of the New-Jerusalem Magazine: —

DEAR SIR, — When the NEW JERUSALEM MAGAZINE came to hand last night, I had the pleasure of reading the leading article, "A Criticism on Dr. Holcombe's 'Condensed Thoughts about Christian Science,'" to a simple soul, who listened intently to the end, with only the occasional interruption of a demand that some assertive statement of the critic should be read again. When I finally laid down the MAGAZINE, and looked at her for remark, she very seriously directed at me a fusillade of artless questions, which, not being able to answer to her satisfaction, I beg leave to submit to you as an example of the simple soul's reasoning, rather than as a counter-criticism of the article in question.

"In the first place," she asks, "What is the use of that article? What is gained to the New Church in one way that is not lost in another by the attempted proof that a belief in the infinite power of spirit over matter does not properly belong to the New-Churchman? Why does the critic quote from Swedenborg only those detached sentences, which simply disprove the position of Dr. Holcombe, while he leaves untouched the abounding passages that teach, — as the whole tenor of Swedenborg's Divine philosophy appears to teach, — the entire and absolute subjection of matter to spirit?

"And suppose, indeed, that Swedenborg did not teach that in the Divine Humanity we have the Divine power, and shall do the works of the Christ even as He said, is that any reason for ridiculing the sincere believers in what is called Christian Science if, by such belief, however crude and absurd it may appear to us,

they are led to a practical trust in and obedience to the Divine law of spirit? Said not the Master that 'he who is not against us is for us'? and, so a man casts out devils in the Lord's name, does it matter whether he precisely uses another man's method? May not a simple mind by its own individual understanding of Swedenborg's 'Divine Love and Wisdom' find a door to the Lord's kingdom, though it be not pointed out by the logical finger of this critic of Dr. Holcombe, who seems more intent on showing us the error of the good Doctor, than on giving us a better trust than that he takes away?

"It is true that I have not read Dr. Holcombe's 'Condensed Thoughts on Christian Science,' but through other works of that writer, I have been inspired with a love of New-Church truths, which, in their application to daily living, seem capable of transcending the limits of those who merely reason about them, and of giving to the sincere doer of the law still higher revelations of truth than may be discerned by any process of logic however pure. And in conclusion, while acknowledging our indebtedness in faith to Dr. Holcombe, I would humbly ask wherein has his critic in this article more largely helped the growth of the New Church, or how has he disproved the living principle of what, for lack of a better name, is called 'Christian Science?'"

Not to report the responses that I made to these inquiries of the simple soul, I commit them without apology to the judgment of yourself and readers, with the hope that the delusions of the simple soul may be properly reproved, and her too free expression of opinions restrained.

A. L. M.

You do not need to devise in the morning how to create your own light — it is prepared and ready for you. The sun was made before you were, and it keeps its course; and so constantly will God's own light shine to you without your own contrivance or care for anything but to seek, receive, and be guided by it. — *John Howe.*

SWEDENBORG STUDIES.

KNOWLEDGE OF BIBLE GEOGRAPHY.

EVERY reader of the doctrines knows that the representation of the Bible lands and of their various portions was not arbitrarily fixed, but was in perfect correspondence with their position, their relation to each other, their climate, their surface characteristics, their productions, their fauna and flora, and the respective modes of life of their inhabitants.

Travel in the Bible lands, and especially the researches of skilled explorers, have confirmed the fact of this correspondence by every detail brought to light. Not only are the descriptions in the Holy Word verified at every step, but additional information to that given in Scripture proves to be always confirmatory of it.

In Swedenborg's day no scientific explorations of Bible lands had been made. Geographical knowledge as to details went very little beyond what the Crusaders knew and reported. The countries themselves, however, were perfectly well known in their physical characteristics, and the identification of principal places was complete. After the Crusaders' time, some centuries passed with little or no addition to our knowledge of the lands, till the era of modern exploration began about fifty years ago.

Before that era began Swedenborg's work was done, and it was a work not dependent at all upon scientific geographical research, because all that he needed to know in order to be a rational and spiritual interpreter of Scripture was already well understood. On the other hand, it was not to be expected that the Lord would through him give such information as explorers have lately published, but that the whole field of scientific geographical research would be left to other men. Indeed, since such exploration amounts to a proof of the revelation of the spiritual significance of lands and places, so it

would be left to be done after that significance was made known, and not before, as has been the fact.

The good result of this is that now men are eagerly exploring and are showing great skill in doing so, while those who see the significance of Bible lands can enter into the meaning of what is found, and thus confirm the interpretation of Scripture given by the Lord through Swedenborg.

With this general principle in view we may now note that here and there we find a geographical statement which seems to point to the limits of the last century's knowledge of Bible places. We say that it seems to do so, for we are far from assuming to decide such matters. Indeed, we cannot mention two or three particulars of no doctrinal importance without being at the same time struck with the infrequency of such instances. By mentioning them we may be corrected in our view of them.

A slight case of apparent limitation of knowledge may be found in A. C., 4599, where the tower of Edar mentioned in GEN. XXXV. 21 is spoken of as being named only once elsewhere, namely, in JOSH. XV. 21. This latter passage says,—

"And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel and Eder and Jagur," with others.

The enumeration seems to begin at Edom, south of the Dead Sea, and about fifty miles southeast of Jerusalem in a direct line,—a district not yet explored and so lawless as to make exploration difficult. But there would seem to be no doubt that Eder of JOSH. XV. was in that quarter.

In GEN. XXXV. 21 we read,—

"And Israel journeyed, and spread his tent beyond the tower of Edar."

The difference of spelling here is an error, the Hebrew being the same for both words. This Edar, so to continue to call it for convenience, was the place where Jacob encamped after the death and funeral of Rachel at Bethlehem. Next after this Jacob dwelt at Hebron. The distance from Jerusalem to Bethlehem is six miles, from Bethlehem to Hebron

sixteen, in a direct southerly line. It is commonly supposed, therefore, that Edar was a little way south of Bethlehem, and that the literal meaning "tower of the flock" described a place where perhaps Jacob made a sheep-fold and built a tower for its protection. It seems unlikely that Jacob would have gone so far away into a desolate region infested by wild beasts as he would have found near Edom, when he was really making his way slowly back to "the land wherein his father was a stranger."

Some think that the "tower of the flock" in MICAH iv. 8 is the same with the place of Jacob's resting place, but more likely Micah mentions a place in Jerusalem. Scores of such places were to be found in Palestine.

Jerome, who lived many years in Bethlehem, says that Edar was near it on the south, — a testimony of manifest weight, showing that such a place was pointed out in the fourth century.

If it should appear in the end that Edar and Eder were two places and not one, as seems likely to appear, we have an illustration of the point mentioned.

We note also the saying in A. E., 654, that "Gilead was not far from the Euphrates." Taking Gilead as meaning all the land of the two and a half tribes, we find that the distance is some three hundred miles, though it lay east of Jordan and on the way to the Euphrates region from Jerusalem.

With such mention we leave the subject for the present.

ENOCH.

IN S. S., 21, we find the following: —

"I have been instructed that Enoch, who is mentioned in GEN. v. 21 to 24, and his associates, collected correspondences from the speech of the most ancient people and handed down the knowledge of them to posterity."

This personal mention of Enoch may seem to conflict with the statement in A. C., 513, that by that name is meant the seventh stage of the Church, and with the general statement that, "by the names Seth, Enos, Cainan, Mahalaleel, Jared,

Enoch, Methusalah, Lamech and Noah, so many churches are meant." This is said in A. C., 483.

But we shall see that the use of Enoch's name in S. S., 21, is impersonal by noting how the same statement is made elsewhere. Thus in A. C., 5136, we read of "representatives and significatives collected by those who are meant by Enoch." And again in A. C., 2896, we read of "those who are meant by Enoch." So in A. C., 736, we read of "those called Enoch." Again in A. E., 670, "those called Enoch," are spoken of, and "those who are meant by Enoch" are again mentioned in A. E., 728, where a full statement of their work is made: —

"Who are meant by Enoch, and what is signified has been disclosed to me from heaven; namely, that they were those who collected together from the men of the Most Ancient Church, the representatives and correspondences of natural things with spiritual. For the men of that Church were in the spiritual understanding and perception of all that they saw, and therefore from objects in the world they perceived the spiritual things corresponding to them. Since the Lord foresaw that that spiritual perception would perish with their descendants, and therewith the knowledge of correspondences, by which the human race has conjunction with heaven, therefore the Lord provided that some who lived with the most ancient people should collect the correspondences together and codify them. These were they who are meant by Enoch."

"MOUNT UP WITH A STRONG WING."

In quoting the last verse of the fortieth chapter of Isaiah, Swedenborg once seems to put in a word, so that the sentence, "they shall mount up with wings as eagles," becomes, "they shall mount up with a strong wing as eagles." This is in A. C., 3901, where we find *ala forti* when we should expect simply *ala*. He has *ala* alone in A. C., 8764, and in A. E., 281 and 283. In A. R., 244, he has *alis*, plural. It would seem then that the word *forti* was not properly introduced.

But a closer look shows that the Hebrew word here rendered *ala* or wing, is rendered "long-winged" in Ezekiel

xvii. 3, and has the double meaning of a wing and of power, which are expressed by two forms of the same Hebrew root. Spiritually we know that the wing, like the arm, is a symbol of power.

Thus the case becomes one of great interest. By inserting the word *forti*, Swedenborg gave the meaning more fully than the simple word *ala* conveys it, and he thus brought into view the spiritual meaning. Elsewhere, perhaps, from not consulting the original, he used the ordinary rendering, but in A. C., 3901, which is the first time he quoted the passage, he evidently referred to the original and fully brought out its meaning.

TRANSLATION OF CORPORATURA.

In T. C. R., 375, we find the statement, —

"There is nothing in the mind to which something in the body does not correspond; and this which corresponds may be called the *corporatura* of that."

This word has been rendered embodying and embodiment. Perhaps that is not quite the best expression to use, for the meaning seems to be not what the word embodiment conveys. Embodiment would probably be expressed by a form of *incorporo*. Let us look at another passage which contains this rare word. When speaking in Adv. III., 6879, of the Nazarite who had fulfilled his vow and so could drink wine, Swedenborg says that this is —

"As it is with the regenerate whom desires do not harm, because they are then no longer excited by nature and the body, but are only the excitements of the natural and bodily life, for they are as it were *corporaturæ* to the affections of the mind."

Here we have this word followed by *ad* and the accusative, but in T. C. R., 375, it was followed by a genitive. Suppose that we should say, "bodily form" — "this which corresponds may be called the bodily form of that." Then the idea of clothing with a body is not brought in, and we could speak of desires as being bodily forms for the affections of the mind, which seems to be what the author intended.

BOOK NOTICES.

THE INSPIRED WORD. Papers and Addresses edited by ARTHUR T. PIERSON, D. D. New York: A. D. F. Randolph & Co. Sold in Boston by W. B. Clarke & Co. 1888. pp. 359. $1.50.

THIS handsome volume contains the papers read at the Bible Inspiration Conference, held in Philadelphia, in September, 1887. Writers of ability and of sound faith in inspiration were invited to discuss certain themes. The good of the Conference is extended by the issue of this volume. We have read the eighteen papers with great interest. They show much research, and are one and all arranged in the most orderly manner. They show some difference of view. Dr. Wayland Hoyt, for instance, holds to plenary but not to verbal inspiration; by which he means that Divine lessons are everywhere taught, but in imperfect language. Dr. George S. Bishop holds, on the other hand, that every vowel-point is just as it should be. Dr. T. W. Chambers contends that historical evidence is the only safe guide as to deciding the canonical books. Dr. Howard Crosby believes that the pulpit is destroying faith in the Bible, and looks to Bible-classes for the only remedy. The writers are all well informed in the answers to be made to those who criticize the discrepancies of numbers and like points of attack. We are sorry that these writers do not perceive still more fully the inspired quality of Scripture, that it treats of our Lord and of man's spiritual life throughout, and that its Divine character is to be brought to view, as our Lord showed when He opened the Scriptures to His disciples. If something of this could be added to the book, if an expositor of this doctrine could have been invited to the Conference, the whole grandeur of the inspiration of Scripture would have appeared.

SPIRIT AND LIFE: THOUGHTS FOR TO-DAY. By AMORY H. BRADFORD. New York: Fords, Howard, & Hulbert. 1888. pp. 263. $1.00.

WE have here twelve sermons by the pastor of the First Congregational Church, Montclair, N. J.., who speaks of the Holy Spirit as the presence of God in the heart, of the experience,

work, and growth for which the Spirit calls, and of other themes of practical value, all treated in a fearless, Bushnellian way. In the sermon on the Incarnation, Dr. Bradford shows that the idea that the "limitless, omnipresent Deity in some unknown way manifested Himself through a human body, invited Himself to humanity for the purpose of redeeming it," is all that is clear to him. But with this minimum of doctrine he has a strong grasp of the Gospel in its sympathy and cheer, and the discourses here collected must do good by preparing the way for larger light through the rejection of past errors.

Elizabeth Barrett Browning. By John H. Ingram. Boston: Roberts Brothers. 1888. pp. 264. $1.00.

It is singular that no biography of Mrs. Browning has before been published, and that the initial fact, the date of her birth, is in dispute. Mr. Ingram seems to have settled, against Mr. Browning's conclusions, on March 4, 1809. Through her fifty-three years a very frail being physically, Mrs. Browning was intensely strong mentally, impulsive, and not easily led, but meaning always to do right. Mr. Ingram sketches her invalidism, her sudden marriage, and her life in Florence with skilful touches, and appears as a rather severe critic of her poetry. His book is deeply interesting, —one of the most so in this series of "Famous Women," — and we shall be surprised if it is not widely read with the general result of a call for a larger biography.

Western China. By Rev. Virgil C. Hart. Boston: Ticknor & Co. 1888. pp. 306.

In this illustrated volume Mr. Hart has given a clear and exciting account of a journey, made by him and others, some hundreds of miles up the Yangtse River into Western China, on a double errand, to reëstablish a mission station which had been broken up by riot, and to visit the sacred mountain of Omei with its wonderful temples. All his observations are shrewd, and he places the life of the district before his readers. On Omei he found symbolic buildings and images, including some of great antiquity, but he viewed them only as a traveller. By selling illustrated copies of the Gospels and of other portions of Scripture, the missionaries seemed to make themselves welcome. Mr. Hart points out that the Taoism and Buddhism of China can be successfully assailed only by learned and patient men.

Commentary on Romans. By Lyman Abbott. New York: A. S. Barnes & Co. 1888. pp. 230.

The successor of Mr. Beecher in Plymouth pulpit is a man of the same sprightliness and fearlessness of thought, but more of a student. Dr. Abbott seems to us to be doing much good by his *Christian Union* and otherwise. This well-printed and illustrated book shows the utmost freedom of mind and a nice sense of what people need. To Dr. Abbott, Paul is a "Christian mystic." "Scholastic theology," by which he means what others call Calvinism, has been "imputed to Paul, not deduced from him." "Readers who have been taught to regard Paul as severely logical are perplexed to follow the chain of his logic: they cannot follow it because it is not there. He did not believe in cool reason. To all schools of philosophy he was equally indifferent." Dr. Abbott is very sure that Paul did not teach the scholastic atonement, but a view in harmony with the fourth Gospel. The state of the Romans at that time is vividly but decorously drawn. The commentary includes both versions, and a general comment as well as an explanation of verses. It will do good wherever received.

Hildebrand and His Times. By W. B. W. Stephens. New York: Anson D. F. Randolph & Co. 1888. pp. 230. 50 cents.

This volume belongs to the "Epochs of Church History," edited by Rev. Mandell Creighton, and is an intensely interesting book. The times, A. D. 1033 to 1119, were times of general anarchy in Europe, and of a determined struggle of the popes for temporal supremacy. Leaning heavily all the time for military protection on kings and dukes, they yet claimed the right to make and unmake them. Some rival popes increased the confusion. Excommunications flew back and forth. The three German kings, Henry III., Henry IV., and Henry V., are on account of their prominence carefully sketched, but the strongest color is given to ambitious Hildebrand, Gregory VII. There were twenty popes in less than ninety years. The state of Christianity fell very low, so that the author speaks without prejudice of "a century of the most profound darkness. The papal throne was won by every species of violence and intrigue. For fifty years it was at the disposal of three profligate women, in league with licentious nobles and foreign adventurers."

THE ARYAN RACE. By CHARLES MORRIS. Chicago: S. C. Griggs & Co. 1888. pp. 347. $1.50.

IN bringing into a summary all that is known of the Aryans, — their origin in Western Asia, their aggressive movements over Europe and then through European colonies to all parts of the world, and their institutions, which had always so much of the republic in them, — Mr. Morris has done an excellent service. He writes in a plain, quiet style which makes every point clear. He holds the Aryans higher in comparison with the darker races than some would, because he exalts intellect above affection, but he looks at the Aryan energy with well-grounded admiration. Except in Arabia and China and Japan he regards the Aryans as sure to overcome the other races, as the Indians are yielding before American settlements. Remembering the promises of universal peace, and valuing the qualities of the more childlike and reverent races, we differ somewhat from Mr. Morris's conclusions, though we cordially commend his careful and scholarly researches.

BROKEN LIGHTS. RELIGIOUS DUTIES. Two volumes. By FRANCES POWER COBBE. Boston: Lee & Shepard. 1888. pp. 242 and 346. 50 cents each.

IN a neat and inexpensive form Miss Cobbe's views have thus been freshly presented. In "Broken Lights" she discusses the Church problem as it presents itself to thoughtful minds, and considers the answer of the High Church that the Bible interpreted by the Church is right, of the Low Church that the Bible alone is the rule, of the first Broad Church that the Bible interpreted by reason is always true, and of the second Broad Church that the Bible is fallible and reason the guide. She approves the last, criticizes the Unitarians for being bound by the past, and predicts that the religion of the future will be theism. In "Religious Duties" she names the offences, the faults, and the obligations recognized by theism, and makes a clear exhibit of good natural religion. She insists upon prayer, and opposes the idea that it should be given up. How far in her views Miss Cobbe follows natural bent the reader must judge. She certainly uses a sharp sword against some errors, and clears the ground for something more than her cold and passive theism.

THE STORY OF AN AFRICAN FARM. By RALPH IRON. Boston: Roberts Brothers. 1888. pp. 375. 60 cents.

In the dreary, torrid, unshaded scene of an ostrich farm in South Africa this intensely painful story is laid, and its events are most skilfully drawn, but are all sad and unprofitable like the desert. Allowing the people no other remedy than the mirage of a false religion, the author lets them drag on painfully till all have failed, the strong-willed Lyndall, the swinish Sannio, the good-hearted Em, the inspired Waldo, the commonplace Gregory. About the sphere of their struggles and failures there is nothing but the hot desert with its bestial Kaffirs, its men of the world of different degrees of culture but alike in hardness of heart, its jaded oxen, its drought. Why was such a book written? Because it was true? But it is not true that frightfully false religion has no other remedy than a hopeless, pessimistic naturalism which denies God and makes its men and women struggle helplessly with their own evils of heart.

Flowers and Fruit from the Writings of Mrs. H. B. Stowe. Arranged by Abbie H. Fairchild. Boston: Houghton, Mifflin, & Co. 1888. pp. 198. $1.00.

Here are extracts from Mrs. Stowe's books arranged under the heads of the "The Inner Life, Human Nature, Woman, Children, Education, Nature, Literature and Art, New-England Life, and Miscellaneous," each having its chapter and drawing from all her works. Every extract has its own value in this mosaic, which is good to study. Mrs. Stowe bears admirably this searching test of her wisdom.

Young Maids and Old. By Clara Louise Burnham. Boston: Ticknor & Co. 1889. pp. 404. $1.50.

Mrs. Burnham in her story, "Next Door," was very innocent and cheerful. The quality of this book is the same, bright, pleasant, and healthful. No villains nor terrible accidents are introduced, and a single aunt, who is too ambitious in a worldly way for her nephew, casts the only shadow over the holiday joys of several young people. A very good point of the story is that the people all grow better and thus happier. We are a little surprised at the assurance of manners shown by the young people; but they are undeniably good people of their kind, and the contrast between a Boston Bertha and a Chicago Susan is well drawn. Among intense theological novels this does not rank, but it is a book to refresh and edify the mind.

THE NEW CHURCH.

THE NEED OF SKILFUL EVANGELIZATION.

In the early days of our movement it was the rule that every person who received the doctrines did so through his own reading. To advise a new comer as to what work of Swedenborg was best adapted to his need, and to converse with him on any points not clear to his mind, was all or nearly all that was done by the ministers and lay people at first.

Afterwards men began to appear who could deliver courses of lectures calculated to dispel prejudice from candid minds, and yet it was not common for the ministers in charge of societies to do this work, or much of it.

At length missionaries came to be employed to do our evangelizing work, but they were often persons whom no society cared to employ, and they succeeded rather in letting it be known that the New Church existed than in planting it firmly. Such men were more likely to win esteem for their faithfulness than applause for their skill.

Meanwhile people at large have become more and more dependent upon the spoken word. They have not ceased to read, but the careful reader has become the exception rather than the rule. To-day the most skilful evangelists are wanted, men who can state the doctrines clearly and enforce them readily by Scripture and reason, men who can adapt themselves to all positions, men who carry with them the sphere of genuine religion.

It is not for a moment asserted that we have no such men, but it is urged that we need many more, and that it is necessary that every minister should seek to become proficient in this part of his work. The duty of preaching to all the world the Gospel of the New Age, the openness of the public mind in many quarters, and the preservation and increase of the existing societies alike demand that every pastor should be an evangelist to some extent, and that, in short, every minister should have training for this work. If he have no interest in evangelization there is nothing to be said, but we know that we are right in taking it for granted that

every one has a deep interest in it. It is the fact, however, that some of the ministers never give a lecture in their churches or elsewhere for the benefit of minds not acquainted or but little acquainted with the doctrines. And it is a fact that others do this to so slight an extent as to leave the work almost undone. It would be found, we think, on examination, that some of our ministers, who give some lectures, have a few written ones which they use invariably. One said only lately, in all honesty, that the perceptible diminution in the size of his missionary audience at an important station was probably due to the fact that he had exhausted his few lectures and had turned to sermons less suitable to such hearers.

We conclude that much more might be done if every minister would force himself: (1) to give a course of lectures every year in his own church for those unacquainted with the doctrines; (2) to give a course of a more interior character for the less instructed of his people; (3) to avail himself of all other opportunities for evangelizing with special preparation in every case requiring it; (4) to use every effort to meet the needs of his locality as fully as any one could desire, and so fully that his church becomes in reality a city set on a hill.

THE SWISS UNION.

THE meeting of the Union in Zurich, in September last, was deeply interesting and important. Some forty-five persons were present, representing the five places in which Rev. Mr. Görwitz holds services, and including two of our own ministers, Rev. Dr. Hibbard, who has been some years abroad, and Rev. Frank Sewall, who was especially commissioned as a messenger from our Convention. So much interest was felt in the relation of our Convention to the Union that this subject was taken up at once, and Mr. Sewall was introduced. It is probably known to all our readers that an overture was made to our Convention at its last session to receive the Union as one of its constituent bodies. It seemed best to the Convention, however, that the Union, representing as it does a distinct nationality, should stand as a sister, rather than as a daughter of the Convention, and this conviction was expressed in a series of friendly resolutions adopted by the Convention and transmitted to the Union through its messenger. Mr. Sewall seems to have spoken in German with much earnestness. He

suggested that, if the Union wished to have the power of a General Pastor conferred upon Mr. Görwitz, the Convention would entertain such a request. Dr. Hibbard also expressed himself in words of encouragement.

Services are now held at Vienna, by a society of thirty members lately instituted under the care of Mr. Görwitz, so that the sphere of his work is increasing.

The whole meeting must have been encouraging to all who participated, and we hope that each succeeding annual session will have the presence of some friends from America, bearing to our Swiss brethren the same cordial greetings this time extended by Messrs. Hibbard and Sewall.

Under date of Oct. 24, Rev. Mr. Görwitz makes some remarks of general interest: —

"I hope you will kindly excuse my not writing sooner to thank you for your kindness in bringing my communication before the Council and Convention, and for the interest you have personally taken in the matter. The resolutions of the Convention, expressing the friendly and brotherly feelings of the Convention toward our body, have been very thankfully received by the assembly. The presence of the Rev. Frank Sewall, as a messenger of the Convention, and of the Rev. Dr. Hibbard, who likewise attended our meeting, was highly appreciated and has been a great pleasure to us all."

THE ASSOCIATIONS.

From the autumn meetings of the Associations come pleasant signs of activity. Maine has done some missionary work for the first time in some years. Ohio had a useful ministers' conference, discussing vital questions, and then a meeting which showed earnest determination to press forward the work of its churches, of its missionary, and of the Urbana institution. Michigan also had had a man in the ministry at large, and its society at Grand Rapids is seeking for a minister. The right spirit, a spirit of loyalty to the pure truth and of self-sacrifice for the sake of giving the truth to others, seems to have pervaded all the meetings. This is the spirit which will give us good meetings, growing societies, and what is greatly needed, worthy and efficient ministers.

DENMARK.

From Copenhagen Rev. Mr. Winslow writes hopefully: —

"We have found and hired a new place of worship which I think will meet our present wants pretty well. It occupies one-half of the ground floor of a nice,

centrally located building. I hope we may commence service there about the first of October. The rent will be 400 kroner [about $100]. We never thought it possible to secure any hall here at so low a rate, and therefore feel much encouraged. The hall must be fitted with benches or chairs, with curtains, shelves for our books, and an organ. We have applied to our brethren in England for a similar assistance to that extended by America. A few contributions have already been received from members of the society for fitting up the new hall. One of our members, Mr. Christian Höst, the same who has secured our monthly paper, has sent a gift of 300 kroner. Such things would not come to pass if our new efforts were not looked upon with favor and confidence. I have spent eight days among our New-Church friends at Alborg, and delivered four public lectures, which were well attended, besides preaching and administering the Lord's Holy Supper to a smaller circle. I also visited Nykjöbing in the island of Falster and gave one lecture."

ANSWERING ACCUSATION WISELY.

THE *Toronto Globe*, in a recent issue, contained the following letter from Rev. Lawrence Allbutt, which explains itself, and which we heartily commend for its quick rejection of an unkind accusation: —

"SIR: In your issue of yesterday evening, reporting the meeting of the Toronto Ministerial Association, it is stated that the Rev. Dr. Parsons called attention to the fact that as regards the books to be found in Sunday-school libraries, 'hosts were saturated with Swedenborgianism and other false doctrines.' As by implication the doctrines of the New Church, commonly spoken of as Swedenborgianism, are hereby reprimanded as false and mischievous, I feel it my duty to rebut such a charge, and ask Dr. Parsons through your columns the reason of his attack. The doctrines of the New Church are founded upon the Word of God, and constitute Christianity in its genuine form, hence to denounce them is to charge one's self either with ignorance of or disregard for the real teachings of Christianity. As we have lately issued and circulated one thousand hand-bills containing a brief summary of the doctrines of the New Church, I would, in justice to the sacred cause we are under a bounden obligation to promote and protect, ask for space to insert that summary here; then the public can form their own judgment."

The statement of belief then follows. We suppose that the objection to books on account of their "Swedenborgianism" is based upon the idea contained in them, that people pass at death from this life to the other without awaiting the resurrection of the former body.

STOCKHOLM.

IN a letter treating of matters pertaining to the Board of Missions, Mr. M. Wennman wrote, Oct. 20, 1888, to the Rev. W. H. Hinkley: —

"In compliance with your request my wife took, early in the spring, six shoots, three great and three small, from the old poplar in Swedenborg's garden. They were immediately put down, but, alas, we have not prospered in rearing them. Next spring we will try once more.

"I have procured a copy in iron of the medallion crowning the memorial tablet at 43 Hornsgatan, and will send it to you.

"I learn that Dr. Tafel will not supervise the photo-lithographing of the manuscripts. This is much to be regretted."

ITALIAN TRACTS.

We have received two tracts issued by Signor Scocia at Florence. They are Italian translations of the tracts by Mr. Giles, *The Origin and Nature of Life*, and *The Death of the Body and Immortality of the Soul.* We hail their appearance as evidence that this fellow-worker is resuming after his illness his useful labors. An accompanying circular gratefully announces this fact.

ROYAL M. PULSIFER.

The death, Oct. 19, at Auburndale, Mass., of this dear friend closed the earthly stage of the intensely active life of one who was a devoted friend to kindred and community and Church, leaving to all who knew him a bright and tender memory of kind deeds and noble friendship.

A pleasant sign of growth in the Boston Highland Society is the appearance of the first number of *The Fraternity*, a neat little paper of twelve pages, devoted to the work of the society, and especially to that of an organization for general usefulness called "The Fraternity."

We have received the Journal of the General Church of Pennsylvania, delayed nearly a year since the session reported took place. Our number for January last contains a summary of the proceedings.

THE RELIGIOUS WORLD.

JERUSALEM.

Our last letter from Jerusalem tells of a great event which has befallen the Americans there, the removal by death of their leader: —

"In the early part of July, dear Mr. Spafford was attacked by fever, which continued for about four weeks, when he rapidly recovered and became quite strong again, having enjoyed the change of living for about two weeks in a tent on Mount Gareb, near Jerusalem. But he was again taken ill, got gradually weaker, and passed away Sept. 25. He was conscious almost up to the last; and about the last thing that he said was that 'a great joy had come to him.' A blessed peace reigned about him throughout, and as he lay in his coffin, his face had such a peaceful look that those who saw him said it was difficult to realize that he was dead.

"Hafiz, one of our Mohammedan friends, was with us, and would insist upon aiding us to prepare the body for burial; and most of those who came in kissed his face and mourned for him as a dear friend.

"At four o'clock, Sept. 26, we gathered to take the body to Mount Zion for burial. We sang the hymn composed by him, 'It is well with my Soul," read Rev. xv. and xxii., and then sang, 'The Crowning Day.' Representatives of every nation in Jerusalem were at the funeral, such a sight as none remember, — Jews and Mohammedans, especially, desiring to be near his remains. The orphans of the Jews' school, and the pupils and teachers from the school of the Israelitish alliance, put wreaths on the coffin, and all classes insisted on being permitted to take turns in carrying the body from the house to the grave. At the grave, a Russian gentleman asked permission to speak, and said that Mr. Spafford had given his life for others. The pasha called next day to express his sorrow, and wept as he spoke of him. The American consul, Mr. Gilman, said that it had been a blessing to have such a man in Jerusalem.

"For ourselves, our feeling found expression after the body was laid in the grave. We praised God for all His saints in all ages who have been true witnesses for Him on earth, and sang, 'Sound the high praises of Jesus our King', and returned more one than ever, to stand in Jerusalem witnesses of the mighty things God is doing here."

A later letter tells us some further facts: —

"Mr. Spafford was taken from us in his sixtieth year, just seven years to a day since we came to this land, and seven years from the day on which we came to Jerusalem his body was buried. In the evening, after the burial, Hafiz and Suleiman brought to the house a sumptuous repast, cooked at their house, and

insisted on waiting upon us themselves. Thus Mohammedans fed their Christian neighbors.

"Those who do not understand that as a company we acknowledge no head but the Lord, have said that now we shall be scattered and this glorious work come to an end, but, praise God, it is His work, and He will show that He is not dependent on any individuals, and that He can work with few or many as seemeth Him good.

"Improvements go on in and out of the city, and the paving of fresh streets proceeds. The new road from Jerusalem to Jericho has been commenced, and fifteen hundred men are now at work on it between Feil's Hotel (near Jaffa gate) and the Mount of Olives. The Government is pushing it forward with great zeal. A road has also been commenced between Jerusalem and Nablous. We hope soon to have the much-needed rain."

THE CURE OF BUSINESS STAGNATION.

MR. BRAGG justly says in the *New-Church Magazine*, in a paper on "Bad Trade and Bad Morals": —

"What stands between the myriad wants and their supply? What interferes with a happy state of general trade? It is not want of capital. There is abundance of capital, — millions waiting investment or earning almost nothing. The capitalist seems to stand between maker and consumer with the charmed power in his hands of bringing both these classes together, and yet he dare not use his means to that end. Why not? We have no hesitation in saying that want of confidence between man and man is the root of the difficulty. The owners dare not invest in trade, because they do not believe either in the promoters of companies or in the balance-sheets of private firms. They content themselves, therefore, with government securities, which, from the increased flow of capital, realize less and less interest as years roll on. From the smallest capitalist, who has perhaps a thousand or two, he would gladly invest in reproductive industry, if he dare, up to the owner of millions, the same doubt and mistrust exist. Guarantees for honesty and faithfulness in performing contracts are therefore universally demanded. And what a state of rotten morality this indicates! For, however honest the immediate principal may be, he cannot disconnect himself from the direful influences of lying and roguery around him. He is necessarily at the mercy of agents and subordinates whether at home or abroad. Even the smallest manufacturer has to rely on his workman's conscientious workmanship, in the thousand little details that together constitute reliable goods. The costly systems of check by examiners and foremen might be almost wholly abolished, if common honesty were universal.

"So it appears to us that want of confidence between buyer and seller, between capitalist and producer, all the world over lies at the root of bad trade. Thorough honesty and truthfulness is the only real cure. 'Very slow,' the reader will exclaim; to which we reply, 'Yes; but very sure.' All that is wanted now is confidence between man and man. There is, as we well know, plenty of capital lying idle, plenty of power to produce whatever is wanted, and plenty of possible demand if this capital were put into useful channels of trade. But men are afraid to sell, for fear they should never get paid. If the buyer could trust the seller,

and the seller trust the buyer, each in the points that each requires, what would interfere with a healthy, wholesome, world-wide business? As the millions worked and earned wages, so they would purchase, and the circle would be complete. Mutual confidence, *based on mutual honesty and truth*, alone will bring this about; that is, cofidence in the honest purpose and good faith of our fellow-men with regard to the value of the channels they offer for the employment of capital."

FROM THE ANDOVER REVIEW.

THE excellence of this *Review*, as a leader of religious thought, can be seen from a few extracts made from several of its articles: —

"The feeling that we are not in harmony with the Divine law, the wish and effort to become so, with a full sense of our own helplessness and with confidence in the readiness of help, — are not these the true essentials of religion, of which love and worship are the natural outgrowth?"

"If God should neglect the universe at any point, at that point it would come to a stand-still. There can be no persistence of force without Him."

"The preachers of culture over-estimate their ability to improve at will. They have altogether too good an opinion of themselves, and their doctrine is too pretentious to prevail. Mankind will never adopt a system in which the sense of sin is supplanted by a sense of one's own importance, and the kingdom of heaven by a mutual admiration society."

"Two men may be fellow-Unitarians, who, doctrinally, are not fellow-Christians."

"Swedenborg's formula, that 'the beliefs of men are as their loves,' seems to mean that at the ground of intellectual divergences lies repulsion from, or attraction to, God."

"We live in an ocean of forces the lower fringes of which may be called nature. Miracle on earth is nature in heaven. This universe is more than one story high."

"By every sign, Christian Socialism is taking deep hold of the English Church."

"The life of love is an eternal life, and there is no worse fate can befall a man than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love, for God is love."

"The age of slavish adherence to dogma and creed is well-nigh past. In its place is coming a purified, nobler, and far more practical Christianity."

"'John Ward' is written with the intention of showing the effect which the old dogmas of Calvinism, as formerly taught, and now nominally held by some bodies of Christians, would have, if fully believed and carried out to their logical conclusion by a conscientious and uncompromising man."

"We know from history that men as great as Pompey, Sylla, Cæsar, Antony, Augustus, and others like them, were all divorced men; and even so professedly pure and upright a man as Cicero, repudiated his wife of thirty years, and married his wealthy young ward, only soon after to divorce her too. In short, the whole domestic order lay shattered and in ruins, and society was in a condition utterly depraved and abandoned, threatening a complete reversal to the domestic communism and promiscuity of the most primitive barbarism."

THE BIBLE IN COLLEGES.

THE increasing study of the Bible by means of summer schools, correspondence schools, and the like, has brought up the question of introducing this study into college courses. The *Old Testament Student* has sent out interrogatories and received some answers. President Seelye, of Amherst, says: —

"The effort to secure a larger study of the Bible in our colleges is one of the healthiest signs of the times."

Denison University, Ohio, has taken up such a study for all its students. "A weekly lesson in the English Bible for every class has been a part of the required course in Oberlin College through all its history," says President Fairchild. President Sims, of Syracuse, says that the Bible is a text-book there. Several editors of religious papers express their hearty acquiescence, and will give the matter their aid.

METHODIST CRITICISM OF WESLEY.

THE *Methodist Review*, which is taking a high place among religious reviews for the scholarship of its articles and the wide scope of its editorial miscellany, has lately taken the unusual tone of a critic of John Wesley: —

"John Wesley's theodicy is a theological heresy, — an unconscious variation from the truth. The doctrine of the gain of sin, as openly taught in Sermon LXIV., is obnoxious in its accumulated assumptions, — a perversion of the Scriptures adduced in support of it, and if adopted as explanatory of the world's irregularities must logically legitimate man's helpless disaster and render atonement unnecessary and void, or a make-shift for mischief that might have been prevented. He asserts that mankind in general have, by the fall of Adam, gained a capacity of being more holy and happy on earth, and of being more happy in heaven than otherwise would be possible. To declare the 'unspeakable advantage' of the fall, to speculate on the innumerable benefits of natural and moral evil, to condemn our repining at Adam's transgression as the source of earth's woe, and to insist that man should glorify God because he instituted sin as the instrument of suffering, and by suffering of final elevation, is a doctrine to be rejected; not because of its Calvinistic texture, but because of its inner dissonance and the complete revolution it makes in theological logic."

CONFESSION OF THE FOX SISTERS.

AFTER the excitement produced by the Fox sisters, at Hydesville, N. Y., in 1847, with all its results, it seems strange indeed to

find that, like the pretended suffering from witchcraft long before, the whole affair was a deception.

"Mrs. Margaret Fox Kane made an *exposé* of spirit-rapping last Sunday night in the Academy of Music in New York City, to an immense audience. Her sister, Kate Fox, was in a private box, and by applause signified her approval of her sister's course. The scene was dramatic and exciting. Mrs. Kane declared that the spirit-rapping which she originated was a deception, contrived when she was too young to realize its bad effects. She produced before the audience, with her feet, distinct rappings, which appeared to come from different parts of the house, and declared that the whole spirit-rapping was a fraud from beginning to end. An *exposé* of the slate-writing was also furnished by Dr. Richmond, and an offer of $5,000 was made 'to any person who can produce without human aid a mark an inch long on a slate.'"

OPINION OF THE CHRISTIAN UNION.

THE *Christian Union* is asked a direct question: —

"Would you advise a young Christian, seeking after the truth as it is in Christ Jesus, to read the works of Emanuel Swedenborg?"

It answers the question almost as directly: —

"We should not advise the works of Emanuel Swedenborg except for one who was already somewhat familiar with various phases of theological truth, and could compare the teaching of Swedenborg with those of other great thinkers in the Christian Church. Yet we have never known of any one ever injured either morally or spiritually by his writings."

This is well as far as it goes. In another part of the same issue, however, we note with regret that a sermon is printed which does not regard the Lord's Second Coming as an event in history, but only as His coming to the individual mind. In this sermon Swedenborg is referred to as having seen only subjectively the scenes of the Judgment. This is a mystical way of looking at prophecy and falls far short of the truth. We trust that Dr. Abbott will not fall into this error, and so fail to expound the meaning of our Lord's solemn words on Olivet.

ORDER OF THE SACRED HEART.

Notes and Queries, which is always telling of new and interesting things, gives the constitution of a new order which seems to recognize the dangers of spiritism. The fifth section reads,—

"I affirm that the various manifestations we call Spiritualism, and in which we are all so deeply interested, are about equally divided between these evil beings, who are still at their work of deception, and these God-like beings, who are working through these methods for our rescue and redemption."

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

117TH MEETING.

BROCKTON, October 11, 1888.

1. THE Association met at ten o'clock A. M. in the church of the Brockton Society.

2. Divine worship was conducted by the Rev. Joseph Pettee, who preached from JOHN xvii. 20. [See *New-Jerusalem Magazine* for December, 1888.]

3. The collection for the missionary uses of the Association performed through the Union amounted to $74.40.

4. The General Pastor took the chair.

5. Credentials of delegates were received, and the Roll was prepared as follows: —

MINISTERS.

Joseph Pettee, Warren Goddard, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, Warren Goddard, Jr., H. E. Goddard, J. K. Smyth, J. E. Werren, M. J. Callan, and G. S. Wheeler.

DELEGATES.

Abington.— E. W. Cobb, J. F. French, L. Holbrook, J. Pettee, Jr., J. Hyslop, J. B. Cobb.

Boston.— Charles M. Reed, George B. Davis, George T. Hawley, Charles S. Mack, Wm. J. Cutler, Benjamin Randall, Francis E. Hathaway, Walter Lockett, John A. Hayes, Albert Cushman, Charles Harris.

Boston Highlands.—C. T. Dunham, Horace P. Chandler, J. A. Thompson, J. C. W. Chipman, Simeon W. Keene, W. B. B. Child.

Bridgewater.— Nahum Leonard, Ephraim H. Sprague, Thomas Cushman, Lewis G. Lowe, H. B. King, Spencer Leonard, Henry D. Covington.

Brockton.— B. F. Battles, Frederic R. French, Henry A. Ford, Thomas H. West, B. Ellis Eaton, Lucius Keith.

Brookline.—A. L. Cutler, L. W. Faxon.

Dorchester.— Junius B. Spiers, Louis Rich, James A. Young.

East Bridgewater.— L. W. Richards, Samuel Shaw, Alfred B. Parker, James Howard.

Fall River.— T. D. W. Wood.

Mansfield.— E. J. Fisher, Martha Richardson, Miss H. F. Stearns.

Newton.— F. A. Dewson, Edwin Field, H. F. May, A. E. Hooper.

Providence.— Samuel Darling.

Waltham.— George Phinney, Albert M. Knight, Frank H. Edson, Ellen M. Hawley.

6. The Roll was called.

7. There were present fifteen ministers and fifty-eight delegates.

8. Rev. W. B. Hayden, of Portland, being present, was by vote invited to participate in the proceedings.

9. The chair appointed as a committee to nominate officers for the ensuing year, Rev. James Reed, F. A. Dewson, and J. A. Thompson.

10. The General Pastor then presented his report.

11. The Missionary Board presented its report of the work of the last six months.

12. The report of the Executive Committee was then read.

13. On the subject of Mr. Arthur Burnham's resolution, recorded in Minute 32 of the JOURNAL of April, 1888, the committee reported,—

"That it is of opinion that the missionary work of the Association be made as efficient as possible, but it believes that the proposition under consideration would not be in harmony with the plan upon which the uses of the Association are now supported, and would hinder rather than promote efficiency, and that the Massachusetts New-Church Union as the financial arm of the Association can better devise particular methods for increased efficiency

in raising funds for missionary work than can the Association itself."

14. Mr. F. A. Dewson, President of the Union, then presented its report.

15. He followed the formal report with remarks upon the state of the religious world, showing the need of increased missionary work and of larger devotion on the part of our people.

16. Rev. T. F. Wright added remarks in reference to the need of men whom the Board could employ.

17. Rev. W. H. Hinkley described the proposal of Mr. Burnham and called for action on the committee's report. He also enforced the need of larger contributions.

18. Rev. T. O. Paine spoke of the means of usefulness in the possession of one faithful worker.

19. Rev. John Worcester pointed out that the doctrine of the Lord is greatly needed by the religious world in its present state of doubt in regard to Him. Men should be approached by spiritual reason appealing to spiritual facts as a basis for a rational faith, and explaining how the Incarnation and Glorification were effected. He also spoke of possible men and measures to be brought into operation.

20. Rev. S. M. Warren told of the kind of work to be done, the use of tracts to find out who are prepared for the New Church, and then of the ministry to care for them.

21. Rev. G. F. Stearns described his experience in Lynn and the pleasant results therefrom, after some unpromising beginnings.

22. The committee's report was then by vote accepted and approved.

Afternoon Session.

23. The committee to nominate elective officers made its report as follows: —

For Secretary.— Rev. Theodore F. Wright, of Bridgewater.

For the Executive Committee.— Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, Warren Goddard, Jr., H. E. Goddard, Richard Ward, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward; and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

For the Committee on Religious Education.— Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

For the Orphanage Board.— Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. H. W. Wright, Mrs. C. T. Dunham, Mrs. Geo. M. Gibson, and Charles J. Roath.

25. The Committee of Ministers made a brief report.

26. The Committee on Religious Education presented through Rev. John Worcester a paper on "Where is heaven?" [See *New-Jerusalem Magazine* for December, 1888.]

27. On motion of Rev. S. M. Warren, it was *voted* that the paper be published as a tract.

28. The report of the Orphanage Board was read by Rev. J. K. Smyth. It appeared that some Sunday schools had not taken up collections.

29. The committee to raise funds for photo-lithographing the manuscripts of Swedenborg referred to the report made to the Convention as stating the present condition of the funds.

30. The special committee on church debts made its report through Rev. James Reed. [See *New-Jerusalem Magazine* for December, 1888.]

31. The paper was discussed by Rev. John Worcester, who spoke of the excessive debts incurred in some cases, by Rev. Warren Goddard. Jr., who pointed out the difference between business pecuniary risks and those incurred by a religious body, by Rev. W. H. Hinkley, who spoke of the effect of a debt directing the energies of the members to the one work of raising money, by Rev. T. F. Wright, who explained the need that a society should keep within its strength so as to answer calls for help from others, by Rev. J. Reed, who reviewed and enforced the ground taken in the report, and by Rev. S. M. Warren, who believed that the laws of righteous business were those by which a church should be guided in its prudential affairs.

32. It was *voted* that the report be accepted, and printed with the Minutes and in the *Magazine*.

33. It was *voted*, on motion of Rev. James Reed, that the next meeting be held in the church of the Boston Society on the annual fast-day in April next.

34. Mr. F. A. Dewson was then invited to give some account of what he had seen among the brethren abroad. He described

the cordial welcome received from the English Conference, the able debates, the great yet kind freedom of speech among the members, the active condition of the Accrington Society with which the Conference met, the discussions over the retiring President's report, and on the question as to the proper wine for communion, and the desire of the Conference to receive messengers annually.

35. After singing the 71st selection, the Association received the benediction and adjourned.

JOSEPH PETTEE, *General Pastor.*

T. F. WRIGHT, *Secretary.*

OFFICERS OF THE ASSOCIATION.

General Pastor.— Rev. Joseph Pettee, Abington.

Secretary.— Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers.— Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, J. E. Werren, G. I. Ward, George S. Wheeler, Michael J. Callan.

Executive Committee.— The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, Warren Goddard, Jr., H. E. Goddard, Richard Ward, J. K. Smyth, J. E. Werren, George F. Stearns, and G. I. Ward: and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

Committee on Religious Education.— Rev. John Worcester, Rev. T. F. Wright, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

Orphanage Board.— Rev. J. K. Smyth, Mrs. Nahum Leonard, Rev. H. W. Wright, Mrs. C. T. Dunham, Mrs. George M. Gibson, and Charles J. Roath.

OFFICERS OF THE UNION.

President.— Mr. Francis A. Dewson.
Vice-President.— Mr. Arthur Burnham.
Secretary.— Mr. Charles M. Reed.
Treasurer.— Mr. Thomas B. Ticknor.
Directors.— Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, R. M. Pulsifer, Albert Mason, George T. Hawley, R. C. Kimball, John A. Thompson.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association; Messrs. F. A. Dewson, Albert Mason, E. A. Whiston, W. B. B. Child, and Charles M. Reed, on the part of the Union.

REPORTS.

Report of the General Pastor.

I DEFER my full report for the year until our meeting in the spring; and will take your time but a few moments now.

Have been employed since our last meeting, with but slight exception, in the discharge of the duties of my office. Except for a week or two late in May and early in June my health has been quite good. I had in the summer a vacation that included three Sundays, and a little over two weeks; but preached to interested audiences each of the three Sundays, the first in the Methodist church in Jefferson, N. H., and the two others in parlors at Catau-met; in each instance to a good number. I spent also a week in Connecticut, preaching, Sunday, to a circle of interested and intelligent persons in Stratford. They are not formed into a society, but hold regular meetings. My visit to them was every way quite interesting.

While in that State I had an opportunity to meet and hold much conversation with Rev. Dr. Anderson, of Waterbury, Conn., President of the Congress of Churches; and also with Rev. Mr. Haubroe, a Dane, and clergyman of the Lutheran Church. Dr. Anderson appears to be in a state of considerable indecision. He expressed the apprehension that the time might come soon when we should find it necessary to modify greatly our present views. He is a very pleasant gentleman, and treated New-Church views that were presented with entire respect, but I notice no indications of any particular readiness to receive them. In Madeley's treatise on Correspondence that was sent him by the Connecticut Association he found nothing to interest him. This was told me, not by Dr. Anderson, but by the President of the body that sent the book.

Rev. Mr. Haubroe has only recently come to the knowledge of the New Church. His reception of the doctrines was exceptionally remarkable. Under Providence he had been so prepared that, as soon as he heard them, they commended themselves to him entirely. Among other things in his conversation with me, he expressed the fear that his baptism, administered in a body which

believed that the Father is God, that the Son is God, and that the Holy Spirit is God, thus that believes in three Gods, could not be valid. He said it was a serious question to him whether he ought not to be baptized in a Church that believes in the one God, our Lord Jesus Christ. I explained to him the position of the New Church upon the subject, and received the impression that he would apply for baptism to the Connecticut Association at an early meeting of that body.

When I saw him he told me he expected quite soon to visit Boston. I have not yet seen him. He was not well at the time, and was evidently suffering from excessive labor. His position was a trying one, and it was no cause of wonder that, preaching several times a week as he did, to audiences many of whom were not in sympathy with views which were of such vital importance to him, should make his work laborious. I inquired of him as to the sympathy that he found among his people. There were a few who were with him. From what he said I received the impression that in his teaching he used much good judgment. I learn from a correspondent that he is about to visit his native land with the hope of benefit to his health.

JOSEPH PETTEE.

REPORT OF THE MISSIONARY BOARD.

THIS Board has held monthly meetings with the exception of August, and has done an unusually large amount of work, which has been attended with a fair degree of success.

The mission at Lynn has been joined with Salem in receiving the services of Rev. M. J. Callan. This obliges us for the present to extend the same aid as before, but we have some reason, in the number of persons interested there, to hope that they will gradually relieve us of this responsibility in order that we may give aid elsewhere.

At Fitchburg an excellent beginning was made early in May, Rev. James Reed and others holding Sunday afternoon services in a pleasant hall, with an attendance of from fifty to one hundred. The trains made it necessary for the preacher to leave immediately after the meeting, and thus the important work of conference with readers of the doctrines and with inquirers must be omitted, but the interest remained good till early in July, when it seemed

necessary to suspend the meetings temporarily. It was proposed to resume them in September, but no one was found to go. Mr. Reed will, however, reopen the meetings next Sunday, and it is hoped that they can be continued through the winter with other supplementary work.

Meetings at Worcester began last January and were maintained through May. Rev. W. H. Hinkley made most of the visits there. The persons already interested there were ladies who were much in earnest, but there was some difficulty about making the meetings known till the Board provided for advertising. It is hoped to begin again soon at Worcester.

The Board regards the small society at Springfield as one which, on account of its position, should not be neglected. It therefore gave aid in securing the services of a student through the winter, and later in having Rev. W. B. Hayden there. The result was satisfactory and it is hoped that good work can be continued, when the chapel, now undergoing improvement, is reopened.

At Martha's Vineyard the usual summer work was done by Rev. S. S. Seward, his compensation being paid from income of the Lucas Fund.

At Scituate, where we also have the use of a special fund, Rev. Jabez Fox was employed, but we cannot report that such services seem to be appreciated there at the present time.

During two months Mr. J. B. Spiers, of the Theological School, was employed as a colporteur for the purpose of visiting our isolated people, selling books, and doing all work which might be useful. A series of trips was planned so as to reduce travelling expenses to a minimum, and in this way nearly every place of which we had knowledge was visited in this State and Rhode Island, and a trip was made into New Hampshire. Mr. Spiers called on 115 receivers of the doctrines, sold $36.95 worth of books, took a few subscriptions for our periodicals, and gave away 225 tracts. A full report of his visits is on file. He found in Kingston, Plymouth Co., in Orleans, Barnstable Co., and in Becket, Berkshire Co., groups of people, each of which ought to have meetings and become the nucleus of a society. These places will be kept in view by the Board. The expense of this work was about one hundred dollars, and is believed to be amply justified by the knowledge gained by us, if there were no other result.

In thus speaking of these special undertakings we have not over-

looked the regular work of Rev. Messrs. Pettee and Stearns, both of whom make written monthly reports. Mr. Pettee has given constant attention to supply of needed services, the demand for which was very urgent till permanent arrangements were made at Fall River, Salem, and Lynn. He also preached nearly every Sunday, his visits including Waltham, Salem, Brookline, Springfield, Dorchester, Franklin, West Foxboro, Jefferson, N. H., Cataumet, Yarmouth, Roxbury, Lancaster, and the Connecticut people. Except for an illness after Convention he has been in good health.

Mr. Stearns generally spends Sunday at Mansfield, where there is a growth of interest. During the week he makes trips upon various circuits, calling upon the members of reading circles, holding house-meetings, and promoting arrangements for the missionary services on Sundays. On a brief vacation he visited places in Maine. The Board is much guided by the information contained in his statements and believes that his visits are always acceptable and useful.

By these undertakings the Board has used what remained of the special missionary fund and as much more, in addition to what has been paid to Messrs. Pettee and Stearns for salaries and expenses. But it does not wish to retire from Lynn, Worcester, Springfield, and Fitchburg, except so far as these places become able to do without aid. Indeed we have two other places in mind, Lowell and Lawrence, where the number of persons interested and other promising local conditions are such as to make it advisable to begin Sunday meetings at once. Manchester, N. H., should also have services in English.

Here, however, we are checked by the lack of men. Only a few of the ministers are so situated that they can reach these places on Sunday. We are therefore working at a disadvantage, and are hindered from doing what we can see to be needed. But we are grateful for what has been done, and we have already made a request that the Union will place at our disposal $600 for the next five months, till the close of its financial year. This sum will not enable us to open Sunday services in any new places, but it will probably be sufficient to do what is needed in the places already undertaken.

The Board, which is chosen from both the Association and Union by the Standing Committees of those bodies, now consists of Rev. Messrs. Pettee, Worcester, Hinkley, and Wright, and

Messrs. Dewson, Mason, W. J. Cutler, Whiston, C. M. Reed, and W. B. B. Child.

Respectfully submitted.

T. F. Wright, *Secretary.* Joseph Pettee, *Chairman.*

Report of the Executive Committee.

Meetings have been held April 30, June 14, and Oct. 3.

At the first the ordinations of Michael J. Callan and George S. Wheeler were approved. Delegates to Convention were chosen. The invitations from Brockton and Bridgewater were considered, and that from Brockton was accepted.

The second meeting was called for the purpose of considering whether or not any change was advisable in the Missionary Board and its relation to the Association and Union. Mr. Arthur Burnham was present by invitation and explained the following motion, which was offered by him at the April session, but was not adopted by the Association, and was referred to this committee for consideration and report: —

"*Whereas*, It is the sense of the Association that the time has now arrived when it seems wise that the functions of the Missionary Board should be enlarged, and that it should be constituted a separate body, with power to raise and dispense its own funds, be it

"*Resolved*, That the Executive Committee be requested to report a plan for the carrying out of the above idea, and the erection of the Missionary Board into a full-grown organization with full powers to manage its own funds."

The third meeting gave further consideration to the subject. This committee is of opinion that it is of great importance that the missionary work of the Association be made as efficient as possible, but it believes that the proposition under consideration would not be in harmony with the plan upon which the uses of the Association are now supported, and would hinder rather than promote efficiency, and that the Massachusetts New-Church Union as the financial arm of the Association can better devise particular methods for increased efficiency in raising funds for missionary work than can the Association itself.

Respectfully submitted.

T. F. Wright, *Secretary.* Joseph Pettee, *Chairman.*

Report of the Committee of Ministers.

Among the subjects considered at our monthly meetings have been the Book of Joel, the 109th Psalm, the Nature of Evil, the 119th Psalm, the Inspiration of the Word, Revision of the Liturgy, the Celebration of Mr. Pettee's Jubilee, Joseph's Injunction not to Fall out by the Way, the Psalms of Asaph, the Children of our Lord, an Abridgment of the present Liturgy adapted to Missionary Services, the First Chapter of Daniel, the Present School Question, and Persuasions Harmful to the New Church existing among our People. These subjects are some of them those of the Bible Studies which form a part of each meeting. The attendance of the ministers upon these meetings is fair, but it is to be regretted that other causes than those of illness or official duty are permitted to keep some away, so that the average attendance has been only ten out of twenty who might be expected to be present. The Committee hoped to present a paper on Persuasions, but it was delayed in preparation.

Respectfully submitted,

Joseph Pettee, *Chairman.*

T. F. Wright, *Secretary.*

Report of the President of the Massachusetts New-Church Union.

An important change in the organization of the Union was made at its last annual meeting, by the institution of the office of vice-president, and the election of Mr. Arthur Burnham, its former secretary, to that position. Mr. Charles M. Reed was elected secretary, and Mr. T. B. Ticknor, treasurer; these last two gentlemen taking places in the Standing Committee made vacant by the resignation of Mr. A. M. Knight and Mr. Charles Harris; and Mr. J. A. Thompson returning to the Board in place of Mr. C. W. Barron, who also declined reëlection. Messrs. Reed and Ticknor have also done good service in former years as members of the Committee, and their experience adds to the efficiency of our organization.

The arrangement of Sub-Committees is now as follows: —

Finance. — Messrs. A. Burnham, W. J. Cutler, C. M. Reed.

Accounts. — Messrs. W. J. Cutler, R. M. Pulsifer, G. T. Hawley.

Real Estate. — Messrs. F. A. Dewson, A. Burnham, C. M. Reed, T. B. Ticknor.

Rooms. — Messrs. G. B. Davis, R. C. Kimball, T. B. Ticknor.

Libraries. — Messrs. H. P. Chandler, J. A. Thompson, G. B. Davis.

Purchase and Sale of Books. — Messrs. J. A. Thompson, H. P. Chandler, T. B. Ticknor.

Magazines and Printing-Office. — Messrs. R. M. Pulsifer, F. A. Dewson, Albert Mason.

Missionary Work. — Messrs. Albert Mason, F. A. Dewson, W. J. Cutler, C. M. Reed.

Members of the Missionary Board on the part of the Union. — Messrs. Albert Mason, F. A. Dewson, E. A. Whiston, W. B. B. Child, Charles M. Reed.

The Standing Committee was requested by the Association to act as its committee in making necessary arrangements for the meeting of the General Convention, held in the church of the Boston Society in May last. The duty which consisted in receiving and providing for the entertainment of visiting ministers and delegates was, we believe, efficiently performed; the Boston Society providing collations on the days when needed, and the committee arranging for the permanent care of strangers and for a general reception at the Hotel Brunswick.

The sum of $467 was raised for this purpose, of which $369.55 only was required; and the balance, by vote of the committee, added to the Missionary Fund of the Association.

In the early part of the year the condition of our real estate investment was again brought before us by an offer of $85,000 made for the estate, No. 169 Tremont Street, for which, in 1878, we paid $50,000. The advance seemed large, but on the whole it was not considered best to accept it, in view of the increased business prospects of the locality, and of our own inability, at present, to find an equally satisfactory location.

The Committee subscribed the sum of $300 for two sets of photo-lithographs of Swedenborg's manuscripts, provided the work is carried forward as contemplated by the General Convention.

The Union, having become the owner of the plates of two of the most important works of Rev. Abiel Silver, Mr. T. H. Carter kindly presented us with the plates owned by him of the work on *Rationality*, etc., by the same author.

The sum of $900 has been received from the executors of the will of the late Wm. S. Gardiner, applicable to the general uses of the Union.

Not much change from former years is to be noted in regard to the use of the library, purchase of books, or attendance at the Rooms; all these matters run on with somewhat monotonous regularity; neither is there any encouraging change to be noted in the interest manifested in the success of our two magazines. *The New-Jerusalem Magazine* fairly maintains its ground without increase of subscribers. That for children shows a decrease of about one hundred since a year ago.

The printing-office continues to be fully occupied; the Rotch edition of Swedenborg giving it a steady and permanent, though small, supply, which is likely soon to be increased. Arrangements have been made with Rev. John Worcester for the publication of two new volumes of his series of *Correspondences*, the plates for which are now in preparation in our office.

No Swedenborg Calendar for 1889 will be published; but in its place an Almanac and Year-Book, containing calendar, lessons for daily reading, and a large amount of useful and interesting Church history and information, prepared by Mr. T. W. Harris, is approaching completion.

The work of the Missionary Board has been of a much more active character than in former years; and while it is the duty of that Board, and not of the Union, to present its details, it is our privilege to provide means for its efficient support, and our duty to present its pecuniary needs in such manner as may result in abundant provision for them.

For the first six months an appropriation of $300 was made by the committee to be applied to such expenses as are not covered in our arrangement for the services of Mr. Pettee and Mr. Stearns. This sum added to the amount of the —

Missionary Fund on hand March 1, 1888	$124.31
Sundry Contributions	31.92
And the appropriation of balance of Convention Subscription	97.45
Appropriation as above	300.00
Has made available the sum of	553.68
Of which they have expended	518.13
And have on hand	$35.55

They ask the committee for $600 to defray expenses at Lynn, Springfield, Fitchburg, Worcester, and elsewhere for the remaining five months of the fiscal year ending March 1, 1889. This appropriation would carry our expenditure for purely pastoral and per-

sonal missionary work to $3,500 for the whole year, and we trust that the contributions for this class of work, which last year amounted to $2,650, will this year be increased to meet the increased activity and importance of the work which now presses upon us in every direction.

F. A. Dewson, *President.*

Report of the Orphanage Board.

The Orphanage Board has continued the care of the little girl at Mrs. E. R. Perry's, as reported last spring. The mother's release of her child for one year will expire Oct. 22. It is not yet known whether she will then desire to assume the charge of the child. Having been unable to care for her, the child had been with an uncle's family, and came to the care of the Board from them. At Mrs. Perry's she has undoubtedly had kind and wise direction. Mrs. Perry writes of her, "I presume she is doing as well as could be expected, but at the same time I am often disappointed. She is improving in health and beginning to grow, and seems happy."

The collections of the Sabbath schools, which the Association at its Fast-Day meeting recommended them to take up, in order to provide the Board with the money needed for this case, have not been adequate as yet to meet the expense already incurred. Notice of this has been furnished to the several school superintendents.

The Treasurer reports as follows:—

Balance in hand as per last report, April 2	$11.96
Received by contributions	15.00
Collection of Boston Sunday school	20.00
Boston Highlands Sunday school	10.20
Newton Sunday school	10.00
	$67.16
Paid Mrs. Perry for board, six months	$91.50
For clothing, etc.	10.09
	$101.59

Balance due Treasurer, $34.43.

In May, Miss Abby S. Bradford, whose term would now be expiring, resigned from the Board.

Horace W. Wright, *Secretary.*

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY-LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Lowell	Sept. 17, 1844.
Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook	May 24, 1857.
Taunton	Aug. 26, 1860.
Salem	Jan. 25, 1863.
Newton	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	Sept. 4, 1881.
Dorchester	Apr. 17, 1887.

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